

The True Creator - The LORD [YHVH Elohiym] of the 7th Day the Sabbath of the LORD [YHVH Elohiym] & Islamic Theology

[How does YHVH Eloiyim identify who the True Creator is? By YHVH's own voice, and written by YHVH's own finger on tables of sapphire stone directly from the Throne of God

Exodus 20:8 KJB - **Remember the sabbath day, to keep it holy.**

Exodus 20:9 KJB - Six days shalt thou labour, and do all thy work:

Exodus 20:10 KJB - But **the seventh day** is **the sabbath of the LORD thy God**: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, **nor thy stranger** that is within thy gates:

Exodus 20:11 KJB - For in six days **the LORD made heaven and earth, the sea, and all that in them is**, and **rested the seventh day**: wherefore **the LORD** blessed **the sabbath day**, and **hallowed it**.

This is a direct reference to Genesis 1:1-31, 2:1-4 KJB:

Genesis 2:1 KJB - Thus **the heavens and the earth** were **finished, and all the host of them**.

Genesis 2:2 KJB - And on **the seventh day** **God** ended **his** work which **he** had **made**; and **he rested** on **the seventh day** from all **his** work which **he** had made.

Genesis 2:3 KJB - And **God** blessed **the seventh day**, and **sanctified it**: because that in **it** **he** had **rested** from all **his** work which **God created and made**.

In looking at Islamic theology, thus looking at a Qur'an Yusuf-Ali translation (1938) Qaf 50:38 - We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us. - وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُعُوبٍ

The words **فِي سِتَّةِ أَيَّامٍ** say "in six **days**"

Again in Yusuf-Ali (1938) An Nahl 16:124 [even in the context of [Abraham], see also the ayat 120-123, for Abraham was the "model" [see Genesis 18:19, 26:5 KJB]:

The Sabbath was only made (**strict**) for those who disagreed (**as to its observance**); But God will judge between them on the Day of Judgment, as to their differences. - إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لِيَحْكُمْ بِيَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

The text does not say the seventh day the sabbath was not for all mankind, though some have made it read [interpret] that way.

Again we see that there were those who transgressed the Sabbath, in Yusuf-Ali (1938) Al Baqara 2:65:

And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected." - وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْنَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوا قِرَدَةً - حَاسِبِينَ

Again in Yusuf-Ali (1938) Al Nisa' 4:47 we read:

O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of God Must be carried out. - يَا أَيُّهَا الَّذِينَ أَوْتُوا الْكِتَابَ إِمْنُوا بِمَا تَرَلَّتَا مُصَدّقًا لِمَا مَعَكُمْ مِّنْ قَبْلِ إِنْ طَمِسَ وُجُوهًا فَرُدِّهَا عَلَىٰ أَذْبَارِهَا أَوْ تَلْعَثُهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

Again in Yusuf-Ali (1938) Al Nisa 4:154 we read:

And for their covenant we raised over them (the towering height) of Mount (Sinai); and (on another occasion) we said: "Enter the gate with humility"; and (once again) we commanded them: "Transgress not in the matter of the sabbath." And we took from them a solemn covenant. - وَرَفَعْنَا فَوْقَهُمُ الطَّوْرَ وَرَفَعْنَا فَوْقَهُمُ الطَّوْرَ بِمِيَّاتِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَحَدُنَا مِنْهُمْ مِّنَّا عَلِيَّاً

Again in Yusuf-Ali (1938) Al A'raf 7:163 we read:

Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did We make a trial of them, for they were given to transgression. - وَاسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ إِذْ يَغْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حَيَّاتُهُمْ - يَوْمَ سَبْتِهِمْ شُرَّعًا وَبَوْمَ لَا يَسْتَيْنُونَ لَا تَأْتِيهِمْ كُذِّلَكَ تَبْلُوْهُمْ بِمَا كَانُوا يَفْسُدُونَ

Tafsir Ibn Kathir [abridged 10 Volume, PDF, page 198], identifies the Sabbath, saying, "... On the sixth day, Friday, one would collect enough for the sixth day and **the seventh day, which was the Sabbath ...**" [& page 199] "... On the sixth day, Friday, he would collect what is enough for the sixth and **the seventh day, the sabbath ...**" [& page 214] "... **the Sabbath ... of Saturday ...**"

Tafsir Al Qurtubi, Volume 1 [PDF, page 272], "... when they stored it for the Sabbath, and it did not go bad because Saturday was their day of worship ..."

Tafsir Al Jalalalyn [pdf, page 55] even refers to a group of 'Muslims' who after converting still continued to keep Sabbath and not eat unclean animal [camel], "... Abd' Allah b. Salam and his companions, who after converting to Islam still observed the Sabbath with reverence and were averse to [the consumption of] camels ..."

In Jami at-Tirmidhi, Volume 6, or Sunan Abu Dawud, Volume 5, or Sunan An Nasa I, Volume 6, or Sunan Ibn Majah, Volume 5, Glossary Index, "As-Sabat" - It reads, "It means Saturday ..."

In Jami at-Tirmidhi, Volume 5, Book 40, Chapter 33, Number 2733 [see also Jami at-Tirmidhi, Volume 5, Book 44, Chapter 17, Number 3144 & see also Sunan An Nasa I, Volume 5, Book 37, Chapter 18, 4083 & repeated in the Tafsir Al Qurtubi, Volume 1 [PDF, page 286-287, internally pages 270-271] - "... So they [two Jews] went to **the Messenger** ... to question him ... So **he** [Abu al Qasim] **said** to them [the two Jews] ... **and for you Jews particularly, to not violate the Sabbath.** ..."

Tafsir al Qurtubi, Volume 1 [PDF, page 287, internally page 271], we read, "... The word "sabt" (sabbath) is derived from sabat which means "cutting off". That is because it was a day of rest, cut off from the rest of the week. ..."

Please notice, that the Jews were even then [600's AD] still under obligation to not violate the Sabbath of the LORD [YHVH] God [Elohiym], even when Abu al Qasim was still alive. There even Christians still keeping the Sabbath, the seventh-day in the 600's AD - <https://www.sabbathtruth.com/sabbath-history/sabbath-through-the-centuries/id/999/1st-century>

"The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria." Socrates, "Ecclesiastical History," Book 7, chap. 19.

The World

"For although almost all churches throughout The World celebrated the sacred mysteries (the Lord's Supper) on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this." The footnote which accompanies the foregoing quotation explains the use of the word "Sabbath." It says: "That is, upon the Saturday. It should be observed, that Sunday is never called 'the Sabbath' by the ancient Fathers and historians." Socrates, "Ecclesiastical History," Book 5, chap. 22, p. 289.

Constantinople

"The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria." Sozomen, "Ecclesiastical History," Book 7, chap. 19.

The World - Augustine, Bishop Of Hippo (North Africa)

Augustine shows here that the Sabbath was observed in his day "in the greater part of the Christian world," and his testimony in this respect is all the more valuable because he himself was an earnest and consistent Sunday-keeper. See "Nicene and Post-Nicene Fathers," 1st Series, Vol. 1, pp. 353, 354.

Yet Sabbath according to scripture [KJB] is not strictly speaking or chronologically speaking "Saturday" [which is midnight to midnight], where as the Sabbath is from sundown to sundown.

From Adam unto Abraham the Sabbath of the LORD [YHVH] was kept by the faithful -

Mark 2:27 KJB - And he said unto them, The sabbath was made for man [anthropos, manknid, Adam, the first man, and all in him, see Ecclesiastes 12:13-14 KJB, "keep His commandments", "the whole duty of man [Adam]"], and not man for the sabbath:

Genesis 4:3 KJB - And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

2 Peter 2:5 KJB - And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

Psalms 119:172 KJB - My tongue shall speak of thy word: for all thy commandments are righteousness.

Genesis 26:5 KJB - Because that **Abraham obeyed my voice**, and **kept** my charge, my commandments, my statutes, and my **laws**.

Genesis 18:19 KJB - For **I know him, that he will command his children and his household after him, and they shall keep the way of the LORD**, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Kept before any "Jew" ever existed. Moses was not a Jew, and neither Aaron, neither the mixed multitudes that went out with the peoples Israel. [and according to Islamic belief, everyone, including Moses and Aaron [and all the Israelites] was a/were Muslim!]

It was practiced and known before Mt. Sinai:

Exodus 5:4 KJB - And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, **let [cause to be restrained, cause to cease from] the people from their works?** get you unto your burdens.

Exodus 5:5 KJB - And Pharaoh said, Behold, the people of the land now are many, and ye make them **rest [Sabath]** from their burdens.

Exodus 5:9 KJB - Let there more work be laid upon the men, that they may labour therein; and **[Pharaoh said:] let them not regard vain words.**

Exodus 12:38 KJB - And **a mixed multitude went up also with them**; and flocks, and herds, even very much cattle.

Exodus 16:4 KJB - Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, **that I may prove them, whether they will walk in my law, or no.**

Exodus 16:25 KJB - And Moses said, Eat that to day; for **to day is a sabbath unto the LORD**: to day ye shall not find it in the field.

Exodus 16:26 KJB - Six days ye shall gather it; but on **the seventh day, which is the sabbath**, in it there shall be none.

Exodus 16:27 KJB - And it came to pass, that there went out some of the people on **the seventh day** for to gather, and they found none.

Exodus 16:28 KJB - And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

Exodus 16:29 KJB - See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on **the seventh day**.

Exodus 16:30 KJB - So **the people rested on the seventh day**.

Part of the New and Everlasting Covenant:

Isaiah 56:1 KJB - Thus saith the LORD, Keep ye judgment, and do justice: for **my salvation** is near to come, and **my righteousness** to be revealed.

Isaiah 56:2 KJB - **Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.**

Isaiah 56:3 KJB - Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

Isaiah 56:4 KJB - **For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;**

Isaiah 56:5 KJB - Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Isaiah 56:6 KJB - **Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;**

Isaiah 56:7 KJB - **Even them will I bring to my holy mountain, and make them joyful in my house of prayer:** their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Isaiah 56:8 KJB - The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.

For the whole earth, even the earth made new:

Isaiah 66:22 KJB - For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

Isaiah 66:23 KJB - And it shall come to pass, that from one new moon to another, and **from one sabbath to another**, shall **all flesh come to worship before me, saith the LORD.**

The ones called Christians [true Jews, Hebrews [like Paul, a Benjamite] and Greeks, etc] kept the Sabbath in the NT:

Compare the following to Exodus 20:11 KJB:

Acts 4:24 KJB - And when they [**devout Jews**] heard that, they lifted up their voice to God with one accord, and said, **Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:**

Acts 14:15 KJB - And [**Gentiles**] saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should **turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:**

2 Peter 2:21 KJB - For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from **the holy commandment** delivered unto them.

Revelation 10:6 KJB - And [Jesus] sware by him that liveth for ever and ever, **who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein**, that there should be time no longer:

Revelation 14:6 KJB - And I saw another angel fly in the midst of heaven, having the everlasting gospel **to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,**

Revelation 14:7 KJB - Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and **worship him that made heaven, and earth, and the sea**, and the fountains of waters.

Acts 13:14 KJB - But when they departed from Perga, they came to Antioch in Pisidia, and **went into the synagogue on the sabbath day, and sat down.**

Acts 13:27 KJB - For they that dwell at Jerusalem, and their rulers, because they knew him not, nor **yet the voices of the prophets which are read every sabbath day**, they have fulfilled them in condemning him.

Acts 13:42 KJB - And when the Jews were gone out of the synagogue, **the Gentiles besought that these words might be preached to them the next sabbath.**

Acts 13:44 KJB - And **the next sabbath day came almost the whole city together to hear the word of God.**

Acts 15:21 KJB - For **Moses of old time hath in every city them** that preach him, **being read in the synagogues every sabbath day.**

Acts 16:13 KJB - And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

Acts 17:2 KJB - And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

Acts 18:4 KJB - And **he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.**

Hebrews 4:1 KJB - Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

Hebrews 4:2 KJB - For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Hebrews 4:3 KJB - For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Hebrews 4:4 KJB - For **he spake in a certain place of the seventh day on this wise, And God did rest the seventh day** from all his works.

Hebrews 4:5 KJB - And in this place again, If they shall **enter into my rest.**

Hebrews 4:6 KJB - Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

Hebrews 4:7 KJB - Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

Hebrews 4:8 KJB - For if Jesus had given them rest, then would he not afterward have spoken of another day.

Hebrews 4:9 KJB - There remaineth therefore **a rest [sabbatismos]** to the people of God.

Hebrews 4:10 KJB - For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Hebrews 4:11 KJB - Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

YHVH Elohiym, identifies as the true Creator, for YHVH is the only Elohiym that can make a day, the only Elohiym that can make a specific day Holy, in order to unhallow it, it would have to cease to exist in the 7 days of the week, in order for it to not exist, one would have to stop YHVH Elohiym from resting on it, at Creation, in the 7th day. It is unalterable, It is an eternal Memorial, thus "Remember" to "keep" it "Holy", the only commandment of the 10 commandments with the Holy in it!

Daniel foretold that the Anti-Christ [Papacy] would seek to do change YHVH's commandment, and the Sabbath commandment deals with both time and law, Paul warned about it, John warned about it, Jesus warned about, the OT [Daniel, Ezekiel, etc] warns about it] - "Daniel 7:25 KJB - And he shall speak great words against the most High, and shall wear out the saints **of the most High**, and **think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time."

See for yourself - <http://www.pearltrees.com/awhn/sabbath-the-7th-day/id2231089>]

As for the last portion of your reply, according to a Qur'an, that is not so. I know better than that. I also have your sources and have read them: Al Nahl 16:43 "ask the people of the 'reminder'", even of those men gone before who were "inspired" by YHVH, see also Al Anbiya' 21:48, and thus the 'inspiration' given are the 'words of YHVH' in the very 'kitab' [book, or books, see Al Nisa' 4:136 'send down before', 'the book', 'his books', 'messengers'], see also Al An'am 6:34, and see Al Ma'idah 5:44 "judge by it [taurat]" being "guidance and light", and it was "guarded" having "witnesses" and Al Ma'idah 5:46,

"confirming" "guidance", "light", "confirming" what was in the hands of 'Isa' of the 'Taurat' [we know what OT was in the days of Jesus, even the Dead sea scrolls confirm the Masoretic texttype] and Al Ma'idah 5:47 "judge by ... [what] was sent down in it", and Al Ma'idah 5:48, "confirming" "the book and as a guardian over it", "judge", and Yunus 10:94, "in doubt concerning what we have sent down to you, so ask those (Jews & Christians) who are [present tense] reading the book before you" and Al Ma'idah 5:68, "people of the book, you have nothing until you perform the Taurat and the Injil and what has been sent down to you (Jews and Christians) ..." and thus do you claim to 'believe' in those 'book/s' or a simply an imaginary version of them that has no evidence to have ever existed anywhere except what was placed into the mind of Abu al Qasim, by Heylel? Do you deny Psalms 12:6-7 KJB? Do you have documentary evidence to substantiate Islamic claims, or simply a fatwa to not read that which was 'before'? Why should I believe a religion that came some 600 years later, in the midst of Jahiliyyah, and idol worship?

Help me out here. Seriously. I am not ignorant, nor unwilling to consider evidence.

John 5:39 KJB - [Jesus said/commanded:] Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Luke 24:27 KJB - And beginning at Moses [which Islam claims is 'Taurat'] and all the prophets [which includes David, and what Islam claims is the 'Zabur'/Psalms], he [Jesus] expounded unto them [two disciples, which Islamic theology claim were to be victorious unto the final day, Al 'Imran 3:55; As-Saff 61:14] in all the scriptures [the whole OT, Genesis to Malachi] the things concerning himself.

John 1:45 KJB - Philip findeth Nathanael, and saith unto him, We have found him [Messiah], of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Acts 28:23 KJB - And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Psalms 40:7 KJB - Then said I, Lo, I come: in the volume of the book it is written of me,

Hebrews 10:7 KJB - Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Zechariah 2:10 KJB - Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

Hebrews 10:9 KJB - Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

However, a more important text:

Acts 3:18 KJB - But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Islam sounds like Mormonism, they too have a 'prophet', visions in a grove [like Buddha], claim to follow that which went previously, and even have another book, Book of Mormon, and their sayings,

Doctrine of Covenants, Pearl of Great Price, Book of Abraham, etc. and defend their position upon a self inflicted apriori, ie. we're right, because we're right, and do not have to document it, all the while claiming, to obey God, but denying His Commandments [Exodus 20:1-17 KJB].

But I know Islam is connected to gnostic Roman Catholicism [Khadija [see aHadith], Waraqua [see aHadith, Ibn Ishaq siratul rasulallah], Nestor/Bahira [Baeira, aka "Sergius the monk", see Abd-al-Masih al-Kindi], Hayatu'l-Qulub' by Abu Talib, see also Al-Asghanai, Dala'il al Nubuwah 1:173 and see also Ibn Hisham, Ibn Sa'd al-Baghdadi, or Muhammad ibn Jarir al-Tabari, or even the simple footnotes in Yusu-Ali's qur'anic translation, notation 1475, or the vellum of Jam'i al-Tawarikh, by Rashid al-Din Hamadani, published Tabriz, Persia AD 1037], even Ignatius Loyola had visions in a cave.

Do you acknowledge the name of Elohiym, given to Adam, Noah, Abraham, Isaac, Jacob/Israel, Moses, etc., being YHVH, a personal ["person" Job 13:7-9 KJB] name? Or do you, as a Muslim, believe in an impersonal entity/essence?

Do not expect me to automatically accept the Islamic faith without evidence. If you did not want others of non-muslim to participate in your forums, why have a comparative religion section, or even allow non-muslims, and those of other faiths to participate?

Question 002.

This question [at the bottom of this] involves the background, pedigree of Hagar/Agar/Hajira in the authentic Islamic sources.

I shall begin how this question came to be, as it began with a statement I found while researching online

in various places.

Wikipedia [https://en.wikipedia.org/wiki/Hagar_in_Islam [not the most accurate source, I know, but a place to begin an open inquiry]] states the following about the Islamic 'Hajar' [Hagar, Agar, Hajira]: "... He [Abraham] married a Pharoah's daughter and her name was Hagar. ..."

This statement, whether true or false [for I do not know what the primary authentic Islamic sources say on it], intrigued me. Yet, in all of the Islamic sources that I know to look for for authentic verification, I could **not** find in either a **Qur'an** [I find not her name mentioned even once therein, neither her pedigree], a**Hadith** [Sahih], neither **Tafsir** where the Islamic 'Hajar' is a daughter of an Egyptian Pharoah.

What I could find in the primary authentic Islamic sources, was that she ['Hajar'] was an Egyptian [pagan] slave girl:

Sahih Al-Bukhari Volume 3, Book 47, Number 803 reveals that the King of Egypt was a "pagan", and that **Hagar** ['Ajar, Hajar'] was "... a slave-girl for my [Sarah's] service ..."

Narrated Abu Huraira:

Allah's Apostle said, "The Prophet Abraham migrated with Sarah. The people (of the town where they migrated) gave her Ajar (i.e. Hajar). Sarah returned and said to Abraham, "Do you know that Allah has humiliated that pagan and he has given a slave-girl for my service?"

Sahih Al-Bukhari Volume 4, Book 55, Number 578 reveals the same, saying, "... The tyrant then gave Hajar as a girl-servant to Sarah. ... game me [Sarah] Hajar for service. ..."

Volume 4, Book 55, Number 578:

Narrated Abu Huraira:

Abraham did not tell a lie except on three occasion. Twice for the Sake of Allah when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it." The (third was) that while Abraham and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant.

Someone said to the tyrant, "This man (i.e. Abraham) is accompanied by a very charming lady." So, he sent for Abraham and asked him about Sarah saying, "Who is this lady?" Abraham said, "She is my sister." Abraham went to Sarah and said, "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, "Pray to Allah for me, and I shall not harm you." So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, "Pray to Allah for me, and I will not harm you." Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Abraham) while he was praying. Abraham, gesturing with his hand, asked, "What has happened?" She replied, "Allah has spoiled the evil plot of the infidel (or immoral person) and

gave me Hajar for service." (Abu Huraira then addressed his listeners saying, "That (Hajar) was your mother, O Bani Ma-is-Sama (i.e. the Arabs, the descendants of Ishmael, Hajar's son)."

Sahih Al-Bukahri Volume 7, Book 62, Number 21 reveals the same, saying, "... (The tyrant) gave her [Sarah] Hajar. Sara said, "... gave me Hajar to serve me. ..."

Volume 7, Book 62, Number 21:

Narrated Abu Huraira:

The Prophet said: Abraham did not tell lies except three. (One of them was) when Abraham passed by a tyrant and (his wife) Sara was accompanying him (Abu Huraira then mentioned the whole narration and said 😊 (The tyrant) gave her Hajar. Sara said, "Allah saved me from the hands of the Kafir (i.e. infidel) and gave me Hajar to serve me." (Abu Huraira added 😊 That (Hajar) is your mother, O Banu Ma'-As-Sama' (i.e., the Arabs).

Sahih Muslim, Book 030, Chapter 38, Number 5848, says, "... he [tyrant] gave Hajira ['Hagar, Hajar, Ajar'] as a gift to her [Sarah]. ... gave me [Sarah] a maid-servant. ..."

Book 030, Number 5848:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying Prophet Ibrahim (peace be upon him) never told a lie but only thrice: two times for the sake of Allah (for example, his words): "I am sick," and his words: "But it was the big one amongst them which has done that" and because of Sara (his wife). He had come in a land inhabited by haughty and cruel men along with Sara. She was very good-looking amongst the people, so he said to her: If these were to know that you are my wife they would snatch you away from me, so if they ask you tell that you are my sister and in fact you are my sister in Islam, and I do not know of any other Muslim in this land besides I and you. And when they entered that land the tyrants came to see her and said to him (the king): 'there comes to your land a woman, whom you alone deserve to possess, so he (the king sent someone (towards her) and she was brought and Ibrahim (peace be upon him) stood in prayer, and when she visited him (the tyrant king came) he could help but stretch his hand towards her and his hand was tied up. He said: Supplicate Allah so that He may release my hand and I will do no harm to you. She did that and the man repeated (the same highhandedness) and his hand was again tied up more tightly than on the first occasion and he said to her like that and she again did that (supplicated), but he repeated (the same highhandedness and his hands were tied up more tightly than on the previous occasion). He then again said: Supplicate your Lord so that He may set my hand free; by. @llah I shall do no harm to you. She did and his hand was freed. Then he called the person who had brought her and said to him: You have brought to me the satan and you have not brought to me a human being, so turn them out from my land, and he gave Hajira as a gift to her. She returned (along with Hajira) and when Ibrahim (peace be upon him) saw her, he said: How have you returned? She said: With full safety (have I returned). Allah held the hand of that debauch and he gave me a maid-servant. Abu Hiaraira said: O sons of the rain of the sky, she is your mother.

Tafsir of Ibn Kathir [abridged 10 Volume, PDF page 3218, under section "How Ibrahim Broke The Idols", commenting on Al Anbiya 21:57-63], is it said, ".... Take her out and give her Hajar.

So she was taken out and given Hajar, and she went back. When Ibrahim realized that she had come back, he finished his prayer and turned around. He said, "What happened" She said, "Allah took care of the evil disbeliever's plot, and **he gave me Hajar as a servant.") ..."**

The various statements I read in the primary authentic Islamic sources seem to corroborate the **Biblical [KJB] account**, that Hagar was only an pagan Egyptian slave-girl of no noble birth [ie. not the daughter of the king of Egypt, yet his slave-girl] whatsoever, as read from the following verses:

The account given by the prophet of Jehovah, - Moses, in Genesis [KJB]:

Genesis 16:1 KJB - Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

Genesis 16:2 KJB - And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

Genesis 16:3 KJB - And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

Genesis 16:8 KJB - And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

Genesis 21:9 KJB - And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

Genesis 21:10 KJB - Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

Genesis 21:11 KJB - And the thing was very grievous in Abraham's sight because of his son.

Genesis 21:12 KJB - And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

Genesis 21:13 KJB - And also of the son of the bondwoman will I make a nation, because he is thy seed.

Genesis 21:21 KJB - And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

Genesis 25:12 KJB - Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

and the Apostle Paul's New Testament Epistle to the Galatians:

Galatians 4:21 KJB - Tell me, ye that desire to be under the law, do ye not hear the law?

Galatians 4:22 KJB - For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

Galatians 4:23 KJB - But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

Galatians 4:24 KJB - Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

Galatians 4:25 KJB - For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

Galatians 4:26 KJB - But Jerusalem which is above is free, which is the mother of us all.

Galatians 4:27 KJB - For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

Galatians 4:28 KJB - Now we, brethren, as Isaac was, are the children of promise.

Galatians 4:29 KJB - But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Galatians 4:30 KJB - Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

Galatians 4:31 KJB - So then, brethren, we are not children of the bondwoman, but of the free.

Therefore, with these finds in my own personal research and studies, I came to the question:

Is there specific reference in the primary authentic Islamic sources where Hagar [Hajar, Hajira, Agar] is actually stated to be the daughter of the king of Egypt, Pharaoh and not just a slave-girl of pagan Egypt? If so, would you please cite and list that source/s with link [where possible]. If not, does anyone know where such a statement about Hagar would come from in the Islamic theology? Thank you for any and all assistance here.

I especially thank daughter of Adam, Umie for her kind reply. However, currently, I must disagree with any position which regards Hajar still possibly being the daughter of a Pharos [king of Egypt], according to the Islamic authentic source, since it is written that she [Hajar] was a slave-girl before being given for Sarah's service, which is how Sahih al Bukhari, narrated by Abu Huraira [a most close companion of Muhammad]:

Sahih Al-Bukhari Volume 3, Book 47, Number 803 reveals that the King of Egypt was a "pagan", and that **Hagar** ['Ajar, Hajar'] was "**... a slave-girl for my [Sarah's] service ...**"

Narrated Abu Huraira:

Allah's Apostle said, "The Prophet Abraham migrated with Sarah. The people (of the town where they migrated) gave her Ajar (i.e. Hajar). Sarah returned and said to Abraham, "Do you know that Allah has humiliated that pagan and he has given **a slave-girl for my service?**"

Question 004.

Not all of my **questions** are so involved, but some are [and **this one is a bit longer and more complicated** because of the background/foundation being laid [therefore please double check my references], and so please have patience with me, and I will try to mix my longer and shorter questions up a bit.

This **question [at the bottom of this documentation]** concerns 'Arabia' in its post [afterwards], concurrent [present] and pre-Abrahamic times and its human genetic populace thereof, which focus will be in regards a recurring statement I have heard stated on numerous occasions in regards Ismail [Ishmael], as 'the Father of the Arab/s'.

I have heard/read from various persons, both Islamic and non, that 'Ismail' [Ishmael, the son of the Egyptian slave-girl Hagar, and Abraham] is **the** 'Father of the Arab/s'.

For instance, in Yusuf-Ali's Qur'anic translation with notations:

Sad 38:48 -- "*4205 Isma'il, **the** Patriarch of **the** Arab race, ..."

Maryam 19:54 -- "*2506... He [Isma'il] was **the fountainhead** of the Arabian Ummah, and in his posterity came the Prophet of Allah. ..."

Al Saffat 37:103 -- "*4101 ... Isma'il, ancestor of **the** Arabs ..."

For instance, in **Sahih al-Bukhari Volume 4, Book 55, Number 578** (with interpolation):

Narrated Abu Huraira: ... "That (Hajar) was your mother, O Bani Ma-is-Sama (i.e. **the** Arabs, **the** descendants of Ishmael, Hajar's son)."

This is a really unique claim, but is it true or exaggerated or misunderstood or false?

I wanted to know for myself if this specific statement had **documentable validity**, and so began my search into the various records, such as from the Biblical [KJB], the historical and as well as the primary authentic Islamic records [a Qur'an [itself without notations], aHadith [Sahih] and Tafsir, etc.]

What I found in regards Isma'il was this, that he is mentioned in the following sources:

a Qur'an [Yusuf-Ali translation]:

Al Baqara 2:125,127,133,136,140

Al 'Imran 3:84

Al Nisa' 4:163

Al An'am 6:86

Ibrahim 14:39

Maryam 19:54

Al Anbiya 21:85

Sad 38:48

and one additional assumed [Islamic **traditional**, as Yusuf-Ali says] reference, but does not actually name Isma'il in the **Qur'anic** text itself:

Al Saffat 37:100-111

However, though Isma'il is mentioned [except the last citation, which is assumed in Islamic tradition] directly in these texts, there is **no explicit** or even of **implicit** mention of his being **the** 'Father of the Arab/s', though certain texts do speak of a '**progeny**', merely in relation to being '**Muslims**', **not** Arab/s.

The only times that **the word 'Arab'** appears in a **Qur'an** is in the use of the language of Muhammad's day, "**Arabic**", "**non-Arab**" [citing Yusuf Ali's translation with notation brackets]:

Yusuf 12:2 -- "... an Arabic Qur'an ..."
Al Ra'd 13:37 -- "... in Arabic ..."
Al Nahl 16:103 -- "... this is Arabic ..."
Ta-Ha 20:113 -- "... an arabic Qur'an ..."
Al Shu'Ara 26:195 -- "In the perspicuous Arabic tongue."
Al Shu'Ara 26:198 -- "... the non-Arabs ..."
Al Zumar 39:28 -- "... (It is) a Qur'an in Arabic ..."
Fussialt or Ha Mim 41:3 -- "... a Qur'an in Arabic ..."
Fussialt or Ha Mim 41:44 -- "... a Qur'an (in the language)(4516) other than Arabic ..."
Al Shura 42:7 -- "... an Arabic Qur'an ..."
Al Zukhruf 43:3 -- "... a Qur'an in Arabic ..."
Al Ahqaf 46:12 -- "... in the Arabic tongue ..."

Additional possible mentions of '**Arabic language**' by implication may be found in:

Ibrahim 14:4 -- "... in the language (1874) of his (own) people, in order to make (things) clear to them. ..."
Maryam 19:97 -- "... So have We made the (Qur'an) easy in thine own tongue ..."
Al Dukhan 44:58 -- "Verily, We have made this (Qur'an) easy, (4734) in thy tongue, in order that they may give heed."
[I will have a specific Question coming soon on this subject as well, in regards a Qur'an being given in the "Arabic" language.]

In searching the **Islamic aHadith [Sahih]** and **Tafsir**, I found rather interesting material in regards "**Arab/s/ians/ic**", for instance, that in the days of Hajar [Hagar/Hajira/Agar] and Isma'il [Ishmael] there were Arabic peoples [**"Jurhum (an Arab tribe)"**], with an Arabic language already in existence:

Sahih al-Bukhari Volume 3, Book 40, Number 556:

Narrated Ibn 'Abbas:

The Prophet said, "May Allah be merciful to the mother of Ishmael! If she had left the water of Zam-Zam (fountain) as it was, (without constructing a basin for keeping the water), (or said, "If she had not taken handfuls of its water"), it would have been a flowing stream. **Jurhum (an Arab tribe)**

came and asked her, 'May we settle at your dwelling?' She said, 'Yes, but you have no right to possess the water.' They agreed."

Sahih al-Bukhari Volume 4, Book 55, Number 583 [sectioned]:

Narrated Ibn Abbas: ... She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. ... The Prophet further said, "Ishmael's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. ..."

Sahih al-Bukhari Volume 4, Book 55, 584 [sectioned]:

"Narrated Ibn Abbas: ... Afterwards some **people of the tribe of Jurhum** ... "

Sahih al-Bukhari Volume 4, Book 55, Number 597:

Narrated Abu Huraira:

Allah's Apostle was asked, "Who is the most honorable amongst the people?" He replied, "The most Allah fearing." The people said, "We do not want to ask you about this." He said, "The most honorable person is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil" The people said, 'We do not want to ask you about this.' He said, "Then you want to ask me **about the origins of the Arabs? People are of various origins**. The best in the pre-Islamic period are the best in Islam, provided they comprehend (the religious knowledge)."

[Sidenote, however, in other Narrations in this Sahih of al-Bukhari, the phrase, "People are of various origins", becomes "People are of various natures."]

Sahih al-Bukhari Volume 5, Book 57, Number 50 [sectioned]:

"Narrated 'Amr bin Maimun ... I also recommend that he do good to the **'Arab bedouin, as they are the origin of the 'Arabs** and the material of Islam. ..."

Tafsir of Ibn Kathir [abridged 10 volume, PDF, page 343, citing Sahih al-Bukhari], said,

"... Afterwards **some people of the tribe of Jurhum**, passing through Kada', made camp at the bottom of the valley. ... "And thus they stayed there and sent for their relatives to join them. Later on, her boy reached the age of puberty and married a lady from them, for **Isma'il learned Arabic from them** ..."

Tafsir of Ibn Kathir [abridged 10 volume, PDF, page 1767], says,

"... For example, Allah destroyed the people of Nuh, and saved Nuh and his believing followers. Ibn Wahb said that he was told that Ibn 'Abbas said that eighty men were saved with Nuh in the ship, one of them was **Jurhum, who spoke Arabic**. ..."

Tafsir of Ibn Kathir [abridged 10 volume, PDF, page 4096, commenting on Saba' 34:15-17], says,

"... (It was neither a land nor a woman. It was a man who had ten children, six of whom went Yemen and four of whom went Ash-Sham. Those who went Ash-Sham were Lakhm, Judham, 'Amilah and Ghassan. Those who went south were Kindah, Al-Ash'ariyyun, Al-Azd, Madhhij, Himyar and Anmar.) A man asked, 'Who are Anmar' He said:

(Those among whom are Khath'am and Bajilah.) "This was recorded by At-Tirmidhi in his Jami' [Sunan] in more detail than this; then he said, "This is a Hasan Gharib Hadith. " **The genealogists** -- including Muhammad bin Ishaq -- said, "The name of Saba' was 'Abd Shams bin Yashjub bin Yarub bin **Qahtan**; he was called **Saba'** because he was the first Arab tribe to disperse. He was also known as Ar-Ra'ish, because he was the first one to take booty in war and

give it to his people, so he was called Ar-Ra'ish; because the Arabs call wealth Rish or Riyash. They differ over Qahtan, about whom there were three views. (The first) he descended from the line of Iram bin Sam bin Nuh, then there were three different views over how he descended from him. (The second) was that he was descended from 'Abir, another name for Hud, peace be upon him, then there were also three different views over exactly how he descended from him. (The third) was that he was descended from Isma` il bin Ibrahim Al-Khalil, peace be upon him, then there were also three different views over exactly how he descended from him. **This was discussed in full detail by Imam Al-Hafiz Abu `Umar bin `Abdul-Barr An-Namari**, may Allah have mercy on him, in his book **Al-Musamma Al-Inbah `Ala Dhikr Usul Al-Qaba'il Ar-Ruwat**. The meaning of the Prophet's words,

(He was a man among the Arabs.) means that he was one of the original Arabs, who were before Ibrahim, peace be upon him, and were descendants of Sam bin Nuh (Shem, the son of Noah). According to the third view mentioned above, he descended from Ibrahim, peace be upon him, but this was not a well-known view among them. ..."

Tafsir of Ibn Kathir [abridged 10 volume, PDF, page 4096, commenting on Al Dukhan 44:34-37], says,

"... They Tubba` were Arab descendants of Qahtan, just as these people (Quraysh) were Arab descendants of 'Adnan. ..."

Tafsir of Ibn Kathir [abridged 10 volume, PDF page 5653, commenting on Al Fil 105:1-5], "Qahtan", is there also mentioned.

In a Qur'an, Yusuf-Ali, Al Baqara 2:124-127, we read of the Islamic "Ibrahim" and "Isma'il" in a place which is assumed to be Makkah [Mecca], and rebuilding the foundations of the "House" [Ka'ba] and "sanctify[ing]" [Al Baqara 2:125; see Yusuf-Ali's notation *129 [sectioned] "... Such Paganism or star-worship or planet-worship as there was in Abraham's time was first cleared out of Makkah by Abraham, This is the chief meaning of "sanctification" or "purification" in 2:125, ..."] it of the paganism and idols, which would mean that there were already peoples in that area, who had built such a city, and placed their idols there, long before the Islamic "Ibrahim" and "Isma'il" arrived there.

In a Qur'an, Yusuf-Ali, Ibrahim 14:9, it says in part,

"Has not the story reached you, (O people!), of those who (went) before you? - of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? ..."

In a Qur'an, Yusuf-Ali, Al Hajj 22:42, it says in part, "... People of Noah, and 'Ad and Thamud:", which afterwards in **Al Hajj 22:43 follows** the names of "**Abraham and Lot**", and in **Al Hajj 22:44, follows** the name of "**Moses**", which immediate pattern of names seems to indicate that "**'Ad and Thamud**", by Islamic criteria/standards, was before or at the time of Abraham.

In a Qur'an. Yusuf-Ali, Al Mu'minun 23:30-31, it says in part [having mentioned the disembarking of Noah in **Al Mu'minum 23:23-29**, "Then We raised after them another generation.", "And We sent to them a messenger from among themselves, (2894) ...", and the notation by Yusuf-Ali *2894, says [in part], "If this refers to any particular prophet, it must be **Hud** whose mission was to the 'Ad people, or to **Salih**, whose mission was to the Thamud people. That is the sequence after Noah in 11:50-60 and 61-68. But I think that as the name is not mentioned, we are to understand in general the type of post-

Flood prophets until we come later on to Moses and Jesus ..."

In a Qur'an, Yusuf-Ali, Al Furqan 25:37-38 and notation, we read of the people of "**Ad and Thamud**", following after the name of "**Noah**", wherein notation *3094 says,

"3094 Commentators are not clear as to who the "Companions of the Ross" were. The root meaning of "rass" is an old well or shallow water-pit. Another root connects it with the burial of the dead. But it is probably the name of a town or place. The "Companions of the Rass" may well have been the people of Shu'ayb, as they are here mentioned with 'Ad, Thamud, and Lot's people, and the people of Shu'ayb are mentioned in a similar connection in 26:176-190 and in 11:84-95. Shu'ayb was the prophet of the Madyan people in the northwest of Arabia, where many old wells are found. There is however, an oasis town al Rass in the district of Qasim in Middle Najd, about thirty-five miles southwest of the town of 'Unayzah, reputed to be the central point of the Arabian Peninsula, and situated midway between Makkah and Basrah. See Doughty's Arabia Deserta, thin paper onevolume edition, London 1926, II. 435 and Map. Lat. 26°N., and Long. 43°E."

In a Qur'an, Yusuf-Ali, Al Shu'ara 26:123-124,141-142, after Noah is again mentioned in **Al Shu'ara 26:106-119**, we have the mention of "**Ad**", and "**Hud**", as well as "**Thamud**" and "**Salih**" [**Al Shu'ara 26:141-142**], as well as "**Lut**" and family, and the destruction of peoples [Lot, **Al Shu'ara 26:160,161,167,170-173**], which thus indicates, at least according to **Qur'anic and Islamic sources** in regards geo-political peoples, were around at the same general era of time. **If** tied to a Biblical [KJB] timeframe, because of the mention of Noah, unto the destruction of the peoples [which would indicate the cities of the plain, Sodom and Gomorrah, etc], and with Lot, it would indicate that **these people groups existed in the Arabian peninsula before, during and after** Abraham's journey from Ur of the Chaldees and his sojourn into Canaan and Egypt and out again.

According to Islamic [**Al-A'raf 7:73-74**; "**Salih**" possibly being "**Salah**" of Arphaxad, **Genesis 10:24 KJB**] and possibly some non-Islamic historic sources [<https://en.wikipedia.org/wiki/Thamud>], the "**Ad and Thamud**", peoples existing [**southern Arabia, in the Hejaz**, see also Yusuf-Ali notation *2002, on **Al Higr 15:80**, "2002 "The Rocky Tract" is undoubtedly a **geographical** name. On the maps of **Arabia** will be found a tract called **the Higr, north of Madinah**. Jabal Higr is about 150 miles north of Madinah. The tract would fall on the highway to Syria . **This was the country of Thamud**. For them and the country see **7:73**, n. 1043.] **circa 715 BC**, and possibly long before in the time even before and during Abraham's time, were supposed to be descendants of the Islamic "**Iram**" [Bible [KJB] "Aram"] and "**Ars**" [Bible [KJB] "Uz"], see also **Genesis 10:22,23; 1 Chronicles 1:17 KJB**.

According to Ibn Ishaq's siratul Rasu'allah [the first classical work of the biographical life of Muhammad] [circa AD 765], **page 3-4** [sectioned], we read of the Islamic **genealogical** line of Isma'il,

"... [page 3] **Isma'il**, b. Ibrahim, the friend of the Compassionate, b. Tarih (who is Azar), b. Nahur, b. Sarugh, b. Ra'u, b. Falikh, b. 'Aybar, b. Shalikh, b. Arfakhshadh, b. Sam, b. Nuh, b. Lamk, b. Mattushalakh, b. Akhnukh, who is the prophet Idris according to what they allege, 2, but God knows best (he was the first of the sons of Adam to whom prophecy and writing with a pen were given), b. Yard, b. Mahlil, b. Qaynan, b. Yanish, b. Shith, b. Adam (10).* ...", and then,

"... [page 4] **'Ad** b. 'Aus b. **Iram** b. Sam b. Nuh and **Thamud** and Jadis the two sons of 'Abir b. Iram b. Sam b. nuh, and Tasm and 'Imlaq and Umaym the sons of Lawidh b. Sam b. Nuh **are all Arabs**. ..."

It is obvious, if I take the Qur'anic, authentic Islamic aHadith, Tafsir and historic biographical sources, even at their own face value, in the matter of peoples living in Arabia before Isma'il, I see that I cannot come to any other conclusion than that Isma'il is not "the" [singular, definite article] '**Father of the Arab/s**', nor even the originator of the Arabic language/s, as some might desire to say, as according to the authentic Islamic source, Isma'il "**learned Arabic from**" a people group already present in the Arabian peninsula, and of which were of the peoples of "**Qahtan**" [possibly the "**Joktan**" [a son of Eber] of the Bible [KJB], **Genesis 10:25,30-32; 1 Chronicles 1:20 KJB**], and that the peoples of "**Ad and Thamud**" were already present also, among others.

I also searched the Biblical [KJB] record, and here is what I find:

The Bible [KJB] itself, God's perfectly inspired, preserved and eternal word [Psalms 12:6-7, 105:8, 119:89,160; Isaiah 40:8; Matthew 24:35; Mark 13:31; Luke 21:33; John 10:35; 2 Timothy 3:10-17 KJB], though it does not agree with the Islamic aHadith sources in the specifics of Ishmael's spouses, [similarly, though not exactly], nor even of the specifics of his migrational location does declare that there were indeed peoples already populated in the Arabian peninsula, specifically from the time just after the flood of Noah, when his descendants spread out over the earth, from "Shem, Ham and Japheth" [Genesis 5:32 KJB]. However, before considering those events, I wanted to look at the origin and later migration of Ishmael himself from the Bible's [KJB] texts.

Ishmael, according to the Bible [KJB] was born of the lineage of Abraham [a 'son' [descendant] of "**Eber**", hence "**Abram the Hebrew**" [Genesis 14:13 KJB; see also Genesis 39:14,17 KJB and so also Joseph, son of Jacob/Israel [grandson of Abraham], was an "**Hebrew**", as per Genesis 41:12 KJB]] and of Hagar [an Egyptian slave-girl given to Sarai/h to be a bondservant, by a king of Egypt; Genesis 16:1-3,8,10, 17:20, 21:9-21, 25:12,17; Galatians 4:21-31 KJB] as may be seen from Genesis 16:10, 17:20, 1 Chronicles 1:28 KJB.

This means that of origin biologically, geographically and of language, **Ishmael was an Hebrew [father's side] - Egyptian [mother's side] born** [Genesis 16:3, see also "plain of Mamre", Genesis 14:13, 18:1, 49:30 KJB] and sojourned in the land of Canaan [a 'son' of Ham; Genesis 10:6,20; 1 Chronicles 1:8 KJB], and thus may be rightly called [a coined phrase] '**an Hegyptian Canaanite**', whose native language/s was/were not Arabic, but that of Abraham [ie, **Chaldean**, see "Ur of the Chaldeees" Genesis 11:28,31, 15:7, 24:4; Nehemiah 9:7 KJB] and even of his mother, ie Egyptian, and possibly even of the langauge of Canaan, having sojourned there.

There were already peoples in the Arabian peninsula [as spread all over], such as the **Joktanite** [Genesis 10:25-29; 1 Chronicles 1:19-23 KJB], and the **Palgite** [of Peleg, the Pelelite, Genesis 10:25, 11:16-19; 1 Chronicles 1:19,25 KJB], and even the Albert Barnes Commentary picks up on this, saying, "... The Ishmaelites constituted the second element of the great Arab nation ...", though according to other and greater evidences, may not even be the "second element", as Albert Barnes says eleswhere, on Genesis 25:6, "... These descendants of Abraham and Keturah are the third contribution of Palgites to the Joktanites, who constituted the original element of the Arabs ...". Places/cities like "**Hazarmaveth**" [named after the son of "**Joktan**", see Genesis 10:26; 1 Chronicles 1:20 KJB] were already in existence then, as others. Moreoever, "**Uz**" [Genesis 10:22; 1 Chronicles 1:17 KJB], and the "**Sinites**" [of 'Sin' or 'Sinai', Genesis 10:17 KJB] were also present. Even the children of Ham, having moved down into Canaan, Egypt, and in the Arabian areas would have sojourned there.

In Genesis 17:20 KJB, God promises, "And as for Ishmael, I have heard thee: Behold, I have blessed

him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and **I will** make him a great nation."

Since this is so, and there were peoples already in the Arabian peninsula, and Ishmael was not yet made "**a great nation**", he cannot [logically, evidentially] be "**the**" [singular, definite article] '**Father of the Arab/s**', from a Biblical [KJB] perspective. Is he an ancestor to some who were later born in Arabia, and who spoke a form of Arabic dialect? **Absolutely**, but it does not make him "**the**" Father of all the people groups in the Arabian peninsula, even though he was to be a "**great nation**". If I were to say otherwise, that would be overstatement of the facts, from all sources thus searched.

Even beyond this, when Ishmael and his mother, Hagar, were to be "**cast out**" [Genesis 21:10 KJB] at the behest of Sarah, and confirmed by God [Genesis 21:12 KJB], they first went into the "**wilderness of Beersheba**" [Genesis 21:14 KJB], which is where Ishmael "**grew**" and "**dwelt**" [Genesis 21:20 KJB], and thus "**dwelt in the wilderness of Paran**" [Genesis 21:21 KJB, see and compare Genesis 14:5-7; Numbers 10:11-13, 12:15-16, 13:1-3, 25-27; Deuteronomy 1:1-2, 33:1-2; 1 Samuel 25:1; 1 Kings 11:17-19; Habakkuk 3:3 KJB], his mother, Hagar, taking "**him a wife out of the land of Egypt**" [Genesis 21:21 KJB], being her native homeland, and closer to that area. Thus the children of Ishmael's first wife, would be **2/3rd's Egyptian, 1/3 Hebrew**, and would speak a combination of Egyptian/Canaanite/Chaldean. Neither Arabian blood, nor language even comes into this mixture at this point, though they were to live in the "**east country**" [Genesis 25:6 KJB].

Abraham, after the death of Sarah [Genesis 23:1-20 KJB], "**again ... took a wife, and her name was Keturah.**" [Genesis 25:1 KJB], whose sons were "**Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.**" [Genesis 25:2 KJB], "**And Jokshan begat Sheba, and Dedan. ...**" [Genesis 25:3 KJB], whose names are still found in the cities of the Arabian peninsula [see Genesis 25:1-4; 1 Chronicles 1:32, 33 KJB], such as Dedanim [Isaiah 21:13 KJB], and Midian, as well as descendants of **Amalek** [no primary relation to Ishmael [* see below], except through possible later co-mingling], and also of Esau [Edomites, Idumeans], etc. These having no relation to Ishmael's line, except through later co-mingling, among the Ishmeelites, Midianites, Edomites, Egyptians, Persians, Syrians, etc. There are texts which declare that the sons/descendants of Ishmael migrated further into the Arabian peninsula, such as "**Kedar**", "**Tema**" etc. whose cities names are named after there, [see Genesis 28:9, 36:3; 1 Chronicles 5:18-23; Job 6:19-20; Isaiah 21:13-17, 42:11, 60:5-7; Jeremiah 2:10, 25:17-33, 49:28-33; Ezekiel 27:21; Psalms 120:1-7 KJB].

The word Arabia, means to mix, to be intermingled, a mixed multitude, and from that we can see this in Genesis 37:25-28, 39:1; Judges 8:21-28; 1 Chronicles 2:17, 5:10, 19, 20, 27:30, 31; Psalms 83:6; Galatians 4:22-31 KJB.

As far as the Bible [KJB] is concerned, it never specifically states that Ishmael himself moved into the Arbaian peninsula, though it is possible being to the "**east**", but even this of itself would not make him Arabian [Moses was born in Egypt, it doesn't make him Egyptian, and lived in Midian, it doesn't make him of Midian], nor the Father of all Arabians, but simply a sojourner there, his children, according to the Bible [KJB], being of Hebrew/Egyptian/Egyptian [father, mother [Hagar, and the Hagarenes], wife] blood at the first, then later becoming more intermingled among the various people groups who were already in the region [whether partially Egyptian, Canaanite, Joktanite, Palgite, Sinite, etc].

[*] **Amalek** [some have thought that Amalek, or the original primary Amalekites was/were of Ishmael, but this is not so, see the following Genealogy]:

Isaac [was **the son of Abraham** [the Hebrew] and **Sarah** [Sarai, half-sister to

Abram, Genesis 12:13, 20:2,12 KJB], Genesis 17:19,21, 21:1-8, 35:29; 1 Chronicles 1:28,34; Matthew 1:2; Luke 3:34 KJB], and **he was married to Rebekah** [Genesis 22:23, 24:62-67 KJB], daughter of Bethuel [the Syrian of Padanaram, Genesis 22:23, 24:15,24,47, 25:20, 28:5 KJB], son of Nahor and Milcah [Genesis 22:20 KJB], of the ancient land of Abraham, Ur of the Chaldees [Genesis 11:28,31, 15:7; Nehemiah 9:7 KJB].

Rebekah - [married Isaac, Abrahams' + Sarah's son] [Granddaughter to Nahor + Milcah; Grandniece/Great Granddaughter to Haran; Great Grandniece [by Bethuel [the syrian] through Nahor + Milcah] / Great Great Grandniece [by Bethuel [the syrian] through Milcah through Haran] to Abraham; **which makes her 2nd** [through Nahor + Milcah] **and 3rd** [through Bethuel [the syrian] through Milcah through Haran] **cousin to Isaac, also then being his wife.**]

Through **Isaac and Rebekah**, came **Jacob** [Israel] and **Esau**.

Esau [aka: Edom/Idumea, as per Genesis 36:1,8, Isaiah 34:5,6; Ezekiel 35:15, 36:5 KJB]

Esau married several persons:

Judith [daughter of Beeri the Hittite, as per Genesis 26:34 KJB]

Bashemath [daughter of Elon the Hittite, as per Genesis 26:34 KJB]

Mahalath [aka: Bashemath, daughter of Ishmael, sister of Nebajoth as per Genesis 25:13, 28:9, 36:3 KJB]

Adah [**daughter of Elon the Hittite**, as per Genesis 36:2,4 KJB]

Aholibamah [daughter of Anah, daughter of Zibeon the Hivite, as per Genesis 36:2,5,14 KJB]

It was through **Esau** and **Adah**, that **Eliphaz** came, and then **from him, Amalek** eventually came:

[Esau + Adah] **Amalek was of, Eliphaz** [born in Canaan [Genesis 36:5 KJB], **who was a son of Esau**, 1 Chronicles 1:35 KJB, **by Adah** [Genesis 36:4 KJB], **the daughter of Elon the Hittite** [**a child of Heth**, Genesis 23:10 KJB, **a son of Canaan** [Genesis 10:15 KJB], **a son of Ham** [Genesis 10:6 KJB], **a son of Noah** [Genesis 10:1 KJB], **etc**], and therefore one of the daughters of Canaan, Genesis 36:2 KJB] by [the concubine, Genesis 36:12 KJB] Timna [1 Chronicles 1:36 KJB], who was the sister of Lotan [Genesis 36:22; 1 Chronicles 1:39 KJB]. Lotan was a child of Seir [Genesis 36:20,21,29; 1 Chronicles 1:38 KJB]. Seir was called the "Horite, who inhabited the land" [Genesis 36:20 KJB], aka "Horims" [Deuteronomy 2:12,22 KJB], and the Horites [cave-dwellers] lived in their mount Seir [Genesis 14:6 KJB], country of Edom [Genesis 32:3 KJB].

Therefore, with all of this research and documentation [further Islamic and/or Biblical [KJB] genealogical record unto Adam where requested], **my Question 004 is as follows:**

Is it **necessary** on the part of the believer of Islam, to believe/teach and say that **Isma'il** [Ishmael] was "**the**" [singular, definite article] '**Father of the Arab/s**' in the face of the presented material, and even though the Qur'an does not say it, **or** is it perfectly admissible to believe/teach and say that he was **possibly an** [one of several] ancestor of **some** [not all] of the Arab[ian] peoples, **some** of whom would become a great [large] nation [people group]? If not permissible, is ther an authentic Islamic source which says so?

Thank you for any and all **serious** consideration.

Question 005

I understand that the Qur'an speaks of "Isa", as "the Messiah" [Qur'anic, "Masih"]:

Yusuf-Ali translation [or al-Hilali-Khan, Pickthall, Shakir, etc [which do you prefer?]]

Al 'Imran 3:45

Al Nisa' 4:157,171,172

Al Ma'idah 5:19,75,78

Al Tawbah or Bara'ah 9:30,31

From what I understand and have read of Islamic sources [Qur'an, aHadith [primarily Sahih], Tafsir and Tarikh, etc], the Qur'an [etal.] teaches that Adam sinned ultimately because of satan, and thus lost his garments of light in the Garden, and became naked [and attempted to hide behind the "**leaves of Paradise**" **Ta-Ha** 20:121], and God had to clothe him [them, Adam/Eve], with the skins of the slain animals/sacrificial lamb as per:

al-Hilali-Khan translation [or Yusuf-Ali, Pickthall, Shakir, etc [which do you prefer?]]

Al A'raf 7:26,27

Ta-Ha 20:118-121

This is what was given before in the Genesis 3:1-24 KJB, and in Genesis 3:15 KJB, God promised a "**seed**" to the woman, and would come of the woman [not of the man]. Eve, understood this promise of God, to send the "**seed**", as she thinks [*] her first child is that "**seed**", see Genesis 4:1 KJB, "**gotten a man of the LORD**".

[* mistakenly, but hopefully, as every daughter of Eve since then had awaited, see Sarah [Hebrews 11:11] and God's continued promise to Abraham in regards the "**seed**"; **Genesis 9:9**, 12:7, 13:15,16, 17:7,8,9,10, **21:12**, **22:17,18**; Exodus 32:13, 33:1; Joshua 24:3; 2 Samuel 7:12, 22:51; 2 Chronicle 20:7; Psalms 89:3,4,29,36, 105:6; Isaiah 41:8, 45:25, 65:9, 66:22; John 7:42; Acts 3:25, 7:5,6, 13:23; Romans 1:3, 4:13,16,18, 9:7; **Galatians 3:16,19,29**; 2 Timothy 2:8; **Hebrews 2:16**, 11:18; Revelation 12:7, etc. KJB]

Thus it was God who instituted the "**sacrifice**" from "**the foundation of the world**"

[Hebrews 9:26; Revelation 13:8, 17:8 KJB] and "**the shedding of blood**" [Hebrews 9:22 KJB] for sin/transgression of His Law. This "**sacrifice**" was continued through time, until Christ.

Al Ma-idah 5:27-33 [Cain and Abel continue the sacrifice]
As Saffat 37:75-83, 101-107 [Noah and Abraham continue the sacrifice]
Al Baqarah 2:67-73 [Moses continues the sacrifice, see also the clean and unclean in **Al An'am** 6:146]
Al 'Imran 3:183 [Elijah continues this on Mt. Carmel, also see notation in Yusuf-Ali *489]

Additional references, though in a different manner than the Bible [KJB]:

Al Ma'idah 5:2,3,95
Maryam 19:54 [see also Yusuf-Ali notation *2506]
As Saffat 37:101-107
Al Hajj 22:28,32-34,26,37
Al Fath 48:25
Al Kauthar 108:2

Now coming more to the Question itself, which concerns something which Jesus, being the Prophet, said:

Matthew 24:15 KJB - When ye therefore shall see the abomination of desolation, **spoken of by Daniel the prophet**, stand in the holy place, (whoso readeth, let him understand) 😊

Mark 13:14 KJB - But when ye shall see the abomination of desolation, **spoken of by Daniel the prophet**, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

Luke 21:20 KJB - And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Jesus, thus referenced the prophet Daniel, in Daniel chapter 9, where it was written:

Daniel 9:24 **Seventy weeks are determined** upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Daniel 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah** the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Daniel 9:26 And after threescore and two weeks shall **Messiah** be cut off, but not for

himself: and **the people of the prince that shall come shall destroy the city and the sanctuary**; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Daniel 9:27 And **he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease**, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The Question is, since Jesus quoted Daniel, and Daniel states that, "... **he shall cause the sacrifice and the oblation to cease ...**", being tied to the work of the "Messiah", and the "sacrifices" go all the way back unto God and Adam/Eve in Genesis because of the sin of the first man, what would/did the "Messiah" do, according to prophecy from the days of Adam unto Christ's [Messiah] Jesus's day, that "**cause[d]**" the "**sacrifice and oblation to cease**"?

In other words, what does the **official authentic Islamic sources** teach in regards this prophecy of Daniel, that Jesus mentioned, referring to the "sacrifices" coming to an end at a very specific time, that were offered since the days of Adam's transgression?

A secondary question to any Muslim, would be, who has studied the prophecies of Daniel from Daniel 1-12 KJB, since Jesus explicitly stated that we are to read Daniel's prophecies and understand them?

Daniel the prophet, in receiving a Messianic prophecy in **Daniel 9 KJB**, and the other texts mentioned, Psalms, Isaiah, Jeremiah, Hosea, etc] reveal the cessation of the "**sacrifice and oblation**" [which were from the days of Adam, because of his sin] by the "**Messiah**", even in connection with "**Jerusalem**" [**not Mecca**].

The theology of Islam claims [outwardly] that it 'accepts' Daniel as a prophet, but when it comes to the specifics of what was actually prophesied, even given to him by JEHOVAH [YHVH], through the lesser-arch angel Gabriel, etc, in regards the exact timing that the "**Messiah**" was to appear [AD 27, the Messiah was to be baptized, 3 1/2 years later He was to be "cut off", but "not for himself", in AD 31, and the Apsotles were to "confirm" this for another 3 1/2 years, ending with the rejection of Stephen by the Sanhedrin in AD 34, thus ending the final week of the 70 Weeks portion of the 2,300 year prophecy of Daniel 8:13,14,26 KJB], suddenly those words are rejected, even though in a Qur'an, Yusuf Ali translation, **Al Ma'idah 5:47,68; Al' Ankabut 29:47** it and **Yunus 10:94** [in regards destruction for apostasy from the truth, even in rejecting the Messiah, as Daniel 9 reveals, for "**the people of the prince that shall come shall destroy the city**", were the Jews which rejected the Messiah, and thus God withdrew His protection from Jerusalem, and allowed the Romans, under Titus to destroy it, even within the very "**generation**" [within 40 years], as Jesus had prophesied [**Matthew 23:36; Luke 11:50, 17:25; Acts 2:40 KJB**]] **claims** that the people of the 'Injil' are to judge by what has been revealed therein [which would include the words of Jesus, Messiah and Prophet, in **Matthew 24; Mark 13; Luke 21 KJB**, [since it may be shown by documentational [manuscripts, papyrii, codices, etc] evidence that the very scriptures we have to day [as preserved by God Himself, **Psalms 12:6-7, 105:8, 119:89; Isaiah 40:8; 1 Peter 1:23,25 KJB**, etc], are what was in the days of the 6-7th century, in Syria, Turkey, Armenia, Egypt [Coptic, Bohairic, Sahidic, etc], Greece, etc.] etc in His direct command to believers to read and understand what was given in Daniel, especially since Daniel 9 was referred to], and even according to Al 'Ankabut 29:46, Abu al Qasim, stated that he "believe[d]"

"in that which has been revealed ... to [Jews and Christians, ie, the Taurat, the prophets, the 'Injil', even the Psalms [what Islam calls the 'Zabur']] ... ", which was supposed to be "**confirmed**" [**Al 'Imran 3:3-4**], **not** denied, and since they are [present tense] the words of JEHOVAH, who could actually change His words [as even Islam's own Qur'anic material suggests for its 'Allah', see **Al Kahf 18:27**]?

Adam himself, according to **Al Baqara 2:37** which claims that after Adam sinned, he received from 'his Lord', "**words of inspiration**", which we see given in **Genesis 3:15 KJB**, concerning the "**sacrifice**", the clothing therewith, and the "**seed**" who would come and be "**bruised**" [crushed], so that the Devil/Satan would be utterly "**bruised**" [crushed completely and forever, see **Romans 16:20**, having began at Gethsemane and Calvary, to be finished shortly]. Thus a "**lamb**" was slain from the foundation, beginning the "**sacrifice**", which were carried on by the faithful of God, Adam, Abel, Seth, Enoch, Noah, Job, Abraham, Isaac, Jacob [Israel], etc., etc. unto, as Daniel prophesied, "Messiah the prince", who would, in the midst of the final week of the 70 weeks, "cause the sacrifice and oblation to cease", even at Jersualem, as pointed to by John the Baptist that Jesus was the actual "**Lamb of God**" [**John 1:29,36 KJB**], which was played out in every single "**daily**" sacrifice of the Sanctuary [**Psalms 77:13 KJB**], and at the "**Passover**" [Aviv 10th unto 14th, 3 1/2 days, as Jesus ministered 3 1/2 years, day for a year, see **Numbers 14:34; Ezekiel 4:6 KJB**, etc] and though rejected by many, bringing destruction upon Jerusalem some 40ish years later, some would believe and be delivered from it. Not a single Christian perished in the destruction of Jerusalem, for they received the words of Jesus, and fled when they saw the sign of Jerusalem encompassed with armies, and when Cestius returned from the first seige for an unknown reason back towards Rome, all Christians fled the city, and none perished when Titus came back and levelled it to the ground.

So to say that it "is not taught in Islamic sources" means to reject, or at the least to re-interpret, the Qur'anic sources just cited in regards the OT/NT materials, and that which is written therein, otherwise, how could it be said that anyone were to judge by what is written therein, or to consider what the Christians had in the 6-7th centuries, as per **Al 'Araf 7:157**, "written with them in the Taurat and the Injeel", and so on? [rhetorical] aHadith could be cited which reveal the same thing.

Neither Daniel 9 [which is simply a piece of Daniel 8:13,14,26 - 2,300 day/year prophecy [beginning 457 BC, Ezra 7 KJB], being "**determined**" [sectioned, cut from]], and the statements of Matthew 24, Mark 13, Luke 21, say nothing in regards Mecca, the Hajj [remnants of tribal Arabic 'Jahiliyyah'], nor is concerning itself with any '**sacrifices**' therein. The mention of Mecca, and or aHadith associated with it, etc is again non-sequitur to the Question, which deals with what the prophet Daniel, referred to by Jesus, stated in regards "**Jerusalem**", and the "**Messiah**" thereof. I understand the general view [though there are a great deal of eschatological views in Islamic thought] about the 2nd Advent of the Islamic '**Isa**', which are contradictory to the prophecies of the OT/NT [but that is for another time and place]. Jesus will not only have a 2nd Advent, but a 3rd Advent [see Revelation 20; Isaiah 24; Zechariah 14, etc].

Thank you for the yes/no's as it helps me to better understand your answers to the questions, so I will know what I ought to ask in following.

Here is the issue, if you [or Islam on the whole] reject what Jesus said in Matthew 24, Mark 13; Luke 21 KJB, in referring to Daniel the prophets and the prophecies therein, and also reject Daniel 9, in regards the "**Messiah**", and what He was to specifically do, then it follows that you reject the **time** prophecies which pinpoint to the very year that the "**Messiah**" was to accomplish His mission on earth, and thus you must also reject John the Baptists statements [which were given him by God to say about the Messiah, thus rejecting the baptism as the pharisees rejected the counsel of God against themselves

[Luke 7:30 KJB]] and eye-witness testimony, given in all 4 Gospels, Matthew, Mark, Luke and John, about what Isaiah and Malachi the prophets foretold, and thus there is no way to accept Jesus as the Messiah for any reason, since there was no specific time in which the "Ancient of Days" gave for the Messiah to do His work, and there is no way to determine what He was to do since John the Baptists, Isaiah's, Malachi's, etc prophecies are rejected, as well as that which was written about Jesus in the Psalms 40:6-8 KJB, etc, and even the very purpose of the "sacrifice", from the beginning, given unto Adam, with "words of inspiration" about it, and given again to Moses in the Sanctuary services [which were merely patterns of the True Sanctuary in Heaven [Psalms 11:4, 18:6; Isaiah 6:1; Jonah 2:7; Micah 1:2; Habakkuk 2:10 KJB [the Ark on earth simply His "footstool" [small throne on earth]], wherein is God's True Ark, wherein is God's Eternal Holy, Good and Just Law of Ten Commandments [Exodus 20:1-17; see John 14:15; Exodus 20:6 KJB, the foundation of His righteous Kingdom, a transcript of His eternal character], see Exodus 25:9,40; Numbers 8:4;Hebrews 8:5 KJB], and also to David and Solomon were given again the very enlarged pattern of the Sanctuary [1 Chronicles 28:11,12,18,19 KJB], which is seen in Revelation 3:12, 7:15, 11:1,19, 15:8, 16:1, 21:22, KJB etc.

I pray you re-read all the sources I have given herein, and consider your answer once more to my specific question. Thank you again, I will now go to my next question. The questions are still open if any desire to attempt to answer the questions as they are asked.

- - - Updated - - -

Question 006.

[Please read what I am about to ask very, very carefully, and before any answer, think about it for some time before replying, for your answer will determine my next question to any who answer.]

[Part 01] Does Islam, in its official authentic source materials, accept or reject the specific words, in whole or in part [if in part, explain which], of Genesis 1:1-31, 2:1-2:4 KJB [in its English], and moreso in the Hebrew it was originally [in both pictograph and modern script] given in? [Part 02] a secondary, or sub question, - is the Hebrew [in both ancient pictograph, and more modern script], in all its words therein, of Genesis 1:1 and 2:4 accepted or rejected, in either whole or in part [if in part, explain which]?

בראשית ברא אלהים את השמים ואת הארץ:

אליה תולדות השמים והארץ בהבראם ביום עשות יהוה אלהים ארץ
ושמיים:

Thank you again, for the reply, but it does not address the specific question. the question was about the specific written words, not the ideas that those words convey [yet].

Question 006, does **not presently** concern itself with either

[1] the "**image**" [moral character, not outward appearance, see Genesis 5:3 KJB, after Adam sinned, he brought forth a child in "after his image", ie, no longer the "image of God", but now in the "image [moral character of sinful man]], **nor**

[2] the "**likeness**" [physical form, body, etc, not moral image, see Genesis 5:3 KJB, "in his own likeness", see Isaiah 40:18 KJB, "likeness" of God, which is incomparable to anything of Creation,

since the "form" [Daniel 3:25; Philippians 2:6 KJB], "shape" [John 5:37 KJB, words of Jesus], "parts" [Exodus 33:23 KJB] of JEHOVAH [YHVH], are uncreated, eternal, see also, 2 Chronicles 4:3; Daniel 10:16, "similitude", ie 'shape', 'form', etc.]

Please consider the Question 006 again:

Question 006.

[Please read what I am about to ask very, very carefully, and before any answer, think about it for some time before replying, for your answer will determine my next question to any who answer.]

[Part 01] Does Islam, in its official authentic source materials, accept or reject **the specific words**, in whole or in part [if in part, explain which], of Genesis 1:1-31, 2:1-2:4 KJB [in its English], and moreso in the Hebrew it was originally [in both pictograph and modern script] given in? [Part 02] a secondary, or sub question, - is the Hebrew [in both ancient pictograph, and more modern script], in all **its words** therein, of Genesis 1:1 and 2:4 accepted or rejected, in either whole or in part [if in part, explain which]?

בראשית ברא אלהים את השמים ואת הארץ - Genesis 1:1 reads in Hebrew

אליה תולדות השמים והארץ בהבראם ביום עשות יהוה אלהים ארץ ושמיים - Genesis 2:4 reads in Hebrew

Therefore, though the Islamic sources you have listed, generally address the Islamic idea of the 'image' of the Isalmic 'Allah', the **Question 006** was **not** concerned with this [yet].

Neither, did the **Question 006**, ask about the ideology of the 6 days of **Elohim** ["God", Genesis 1:1 KJB, not a Hebrew dual plural, but a true plural, 3 or greater] creating, and resting ["rested" and "refreshed"; Exodus 31:17 KJB] thereof in the 7th Day [not a matter of tiredness, Isaiah 40:28 KJB, but of cessation of speaking, and enjoying satisfied with the work done, see Genesis 1:1,2,3,6,9,11,14,20,24,26,29; Psalms 33:6,9; Job 38:4-7 KJB], the Sabbath of the LORD [JEHOVAH, YHVH; Exodus 20:8-11, 31:17; Genesis 2:1-3 KJB].

None of that was what was asked. The Question 006, is only asking about the validity of the specific words, and whether not Islam accepts or rejects the specific words, as cited. Again, the question is not concerning itself with the ideology that the words convey [yet], but rather, with the actual words written. Does Islam accept/reject **the actual written words** themselves, as cited, yes/no?

Perhaps I may try to help in what I am asking here a bit further.

Moses [an Hebrew [Exodus 2:11 KJB], of the tribe of Levi, not Judah; Exodus 2:1; 1 Chronicles 23:14 KJB] wrote **the very words** of Genesis 1:1-31, 2:1-4 [etc.], and more specifically that of Genesis 1:1, and 2:4, yes/no?

Moses, inspired of God [2 Peter 1:21 KJB], wrote the name of God, in Genesis 2:4, as "**יהוה**" [trans. lit. YHVH], and in Genesis 1:1, the words used were "**אליהים את ... ואת**", yes/no?

Therefore, the **Question 006**, is concerned with the specific words, in either ancient Hebrew pictograph and/or modern Hebrew script. For instance, both the Mesha Stele [for the YHVH] - [link](#), and the Gezer

Calendar [for some ancient script] - [link](#), and so, consider the ancient paleo Hebrew script here - [link](#)

Thus, I am interested in the specific words themselves.

For instance, the name, given to Moses, "יהוה" [trans. lit. YHVH], given some 6528 times in the OT, in paleo Hebrew is:

[Attachment 6343](#)

which can mean, "**Behold**", "**the hand**", **Behold**", "**the nail [print]**", see John 20:27 KJB:

[Attachment 6344](#)

בראשית ברא אלהים את השמים ואת הארץ: Even more than this, the words in **Genesis 1:1**, Hebrew - **אלhim את השמים ואת הארץ**: reveal two untranslated words, the Aleph, Tau, and the Vau, Aleph, Tau, which is the nail piercing the sacrifice to the cross, in Paleo Hebrew, the very "sign" suspended between the words "Heaven" and "Earth":

See for yourself - [Alpha \[sacrifice\]](#), [Tau \[Cross\]](#), [Vau \[pierced by the Nail\]](#) between Heaven and Earth

[Attachment 6345](#)

It is WRIT LARGE for all the universe to see and understand, for those who love the Truth. **Jesus** said, "Search **the scriptures**; for **in them** ye think ye have **eternal life**: and **they** are **they** which testify about **me**." [John 5:39 KJB] [This statement by Jesus, is easily tested, and shown to be absolutely true, from beginning to end, my next questions will concern these things.]

So, then, are the words as they are written in those places cited, accepted or rejected by Islam? yes/no, feel free to cite sources. And I will begin to ask my next question in a bit, which will be dealing with the verylineage [and the names thereof] given from Adam to Shem, as cited in scripture [KJB], and even in the Islamic sources.

Question 007.

[Part 01] Does Islam, accept/reject the **written names** from Adam to Seth, in their genealogical descendancy, along with their meanings? Here is the list, from Adam to Seth, as given in scripture [KJB] [as found given in Genesis 3 - 5; 1 Chronicles 1:1-4; Luke 3:33-38 KJB]:

Adam -- Eve -- [Abel -- Cain] -- Seth -- Enos -- Cainan -- Mahalaleel -- Jared -- Enoch -- Methuselah -- Lamech -- Noah -- Shem.

From my present sources, Islam, seems to accept the order given in Genesis, along with an 'Arabicized' spelling [though without the mention of "Eve" [simply given as 'Hawa/Hawwa' [meaning to help/support [as **Genesis 2:20 KJB**, "help meet for him"]]; Tafsir Ibn Kathir, Abridged 10 Volumes, PDF, pages 777, 1315, 1900], "**Cain**" [Qabil], and/or "**Abel**" [Habil] [both mentioned in Tafsir Ibn Kathir, Abridged 10 Volumes, PDF, pages 1311-1320]:

According to Ibn Ishaq's siratul Rasu'allah [the first classical work of the biographical life of Muhammad] [circa AD 765], **page 3** [sectioned], we read of the Islamic genealogical line [seen in reverse from above, here]:

"... [page 3] ... Sam, b. Nuh, b. Lamk, b. Mattushalakh, b. Akhnukh, ... b. Yard, b. Mahlil, b. Qaynan, b. Yanish, b. Shith, b. Adam (10).* ..."

This is re-cited by **Ibn Kathir, in his Abridged 10 Volume, Tafsir, PDF, page 1763-1764:**

"... to the people of the earth after Adam. His name was Nuh bin Lamak bin Matushalakh bin Khanukh. ... he was the son of Barad bin Mahil, bin Qanin bin Yanish bin Shith bin Adam, ..."; "... This lineage is mentioned by **Muhammad bin Ishaq** and other Imams who document lineage. ..."

[Part 02] Does Islam, accept/reject the written names of the Family of Jacob [whose name was changed to "Israel" [Genesis 32:28; 35:10 KJB] by JEHOVAH [YHVH]], along with their meanings? [There are at least 3 listings in Scripture KJB, Genesis 29-30 & 35 & 41; 1 Chronicles 2; Revelation 7 KJB]

Judah -- Reuben -- Gad -- Asher -- Naphtali -- Manasseh -- Simeon -- Levi [] -- Issachar -- Zebulun -- Ephraim [*] -- Joseph -- Benjamin -- Dan [*] -- [Dinah ***]**

From my present Islamic sources,

a **Qur'an, Yusuf-Ali translation, Yusuf (Surah) 12** is named after "Joseph", see also Al An'am 6:84; **Yusuf** 12:4,7,8,9,10,11,17,21,22,(31),(42),46,(47),(50),5 1, (55),56,58,(62),69,76,77,80,84,85,87,(88),89,90, 94,99; Ghafir or Al Mu'min 40:34 "... **Joseph** ..."

Tafsir of Ibn Kathir, Abridged 10 Volumes, PDF, page 613, I find mentioned "Lavi" [Levi]:

"... The Children of Israel ... the offspring of **Lavi (Levi)** ..."

Ibid., page 614, 2400, I find "Yahudha" (Judah):

"... the offspring of **Yahudha (Judah)**. ...", "... name was **Yahudha (Judah)**. ..."

a **Qur'anic notation in Yusuf Ali's translation, notation 1752 on Yusuf 12:80**, I find mentioned "Reuben", "Simeon", "Levi", "Judah" & "Benjamin":

"... *1752 ... The eldest brother was **Reuben**. ... **Judah**, one of the elder brothers, being the fourth son, after **Reuben**, **Simeon**, and **Levi**, and of the same mother as these. It was **Judah** who stood surely to Jacob for **Benjamin** (Gen. 43:9) ..."

I did not immediately find sources in Islam on Gad, Asher, Naphtali, Manasseh, Issachar, Zebulun, Ephraim, and/or Dinah [though I do not always know where to look, or always know the spellings in Arabic for them]. Are there such sources citing these names?, please cite for me, thank you! Most appreciated.

Now, I will come back to **Question 007**, and the names thereof in **parts [01] and [02]**. That you may

know why I am asking what I am asking of Islam about them.

"... [Part 01] Does Islam, accept/reject the **written names** from Adam to Seth, in their genealogical descendants, along with their meanings? Here is the list, from Adam to Seth, as given in scripture [KJB] [as found given in Genesis 3 - 5; 1 Chronicles 1:1-4; Luke 3:33-38 KJB]:

Adam -- Eve -- [Abel -- Cain] -- Seth -- Enos -- Cainan -- Mahalaleel -- Jared -- Enoch -- Methuselah -- Lamech -- Noah -- Shem. ...

[Part 02] Does Islam, accept/reject the **written names** of the Family of Jacob [whose name was changed to "Israel" [Genesis 32:28; 35:10 KJB] by JEHOVAH [YHVH]], along with their meanings? [There are at least 3 listings in Scripture KJB, Genesis 29-30 & 35 & 41; 1 Chronicles 2; Revelation 7 KJB]

Judah -- Reuben -- Gad -- Asher -- Naphtali -- Manasseh -- Simeon -- Levi [] -- Issachar -- Zebulun -- Ephraim [*] -- Joseph -- Benjamin -- Dan [*] -- [Dinah ***] ..."**

Let's consider the meanings of these names, beginning with JEHOVAH Elohiym:

JEHOVAH [God]

Adam - 'red' [through earth/clay], 'the living soul', unique son of God

Eve - 'life giver', 'the mother of all living'

Abel - 'breath', 'brief', 'sorrow', 'keeper of the sheep/flock'

Cain - 'Lance/Spear', 'possession', 'tiller of the ground', 'one who pierces the ground/earth'

Seth - 'compensation', 'setting, in the place of [Abel], appointed'

Enos - 'man', 'mortal'

Cainan - 'possession', 'come to obtain'

Mahalaleel - 'praise of God [El, Elohiym]'

Jared - 'descent', 'coming down'

Enoch - 'dedicated', 'who walked with God, and was not, for God took him'

Methuselah - 'his death shall bring', 'man of the dart'

Lamech - 'powerful', 'strength'

Noah - 'comfort', 'giving of rest/peace'

Shem - 'name', 'good name' [and the character thereof].

Let's read them together:

JEHOVAH [God], through the 'red' of the beloved unique son, the living soul **[Adam]**, gave life **[Eve]**, by being pierced **[Cain]**, and in the place of **[Seth]** mourning/sorrow **[Abel]**, for mortal man **[Enos]**, instead obtained **[Cainan]**, the praise of God **[Mahalaleel]**, by the descending/coming down in humility **[Jared]**, being dedicated to/walking with God, and was later not found on earth, for God took up **[Enoch]**, for whose death would bring **[Methuselah]**, strength/vital force **[Lamech]**, and comfort/rest/peace **[Noah]**, so declaring the Good Name, the Character **[Shem]** [of JEHOVAH].

Providence [double entendre]. Those names read just like Revelation 12:1-5 KJB, written some 1400

years before AD 90.

Now to the "children of Israel [Jacob]", which were named, under inspiration by JEHOVAH. First I will cite the two not listed in Revelation 7, do to other specific reasons:

Ephraim - 'double ash heap', 'I shall be doubly fruitful' - see Genesis 41:52 KJB

Dan - 'a judge', 'judge' - see Genesis 30:6 KJB

In Revelation 7:5-7 KJB, citing a listing of the names of the 12 tribes of Israel in a specific order, we read:

Revelation 7:4 KJB - And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Revelation 7:5 KJB - Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

Revelation 7:6 KJB - Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

Revelation 7:7 KJB - Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

Revelation 7:8 KJB - Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

Let's see those names and their meanings together:

Judah - 'I will praise the LORD [JEHOVAH]' - see Genesis 29:35 KJB

Reuben - 'Behold, a son', 'he has looked upon me' - see Genesis 29:32 KJB

Gad - 'Given good fortune', a 'troop' - see Genesis 30:11 KJB

Asher - 'Happy', 'Happy am I' - see Genesis 30:113 KJB

Naphtali - 'Wrestling', 'My wrestling' - see Genesis 30:8 KJB

Manasseh - 'Causing to forget', 'Making me to forget' - see Genesis 41:51 KJB

Simeon - 'Heard', 'God hears me' - see Genesis 29:33 KJB

Levi - 'Joined to', 'attached me' - see Genesis 29:34 KJB

Issachar - 'There is a recompense', 'he has purchased me' - see Genesis 30:18 KJB

Zebulun - 'Exalted', 'a dwelling' - see Genesis 30:20 KJB

Joseph - 'JEHOVAH has added', 'JEHOVAH will add to me' - see Genesis 30:24 KJB

Benjamin - 'Son of the right hand', 'Son of his right hand' - see Genesis 35:17,18 KJB

Therefore, let's read them together [I will give two forms]:

I will praise the LORD [JEHOVAH] [Judah], for Behold, a Son!, (for) He looked upon me [Reuben], (and) granted a troop, very much good fortune [Gad]. Happy am I [Asher] (therfore), (because) my wrestling [Naphtali], God is making me to forget [Manasseh]. God hears me [Simeon] (and) is joined/attached unto me [Levi]. He has purchased/redeemed me [Issachar] a dwelling and lifted me up [Zebulun], (for) JEHOVAH has added to me [Joseph] (as surety), the Son of His right hand [Benjamin].

or

Now, will I praise the LORD [JEHOVAH] [Judah]! Behold, a Son!; (for) surely the LORD looked upon my affliction [Reuben] (and) granted His graceful good fortune [Gad] (therefore) Happy/Rejoicing am I [Asher], (even though) with great wrestlings have I wrestled [Naphtali] (but) God is making me to forget all my toils [Manasseh] (for) the LORD has heard me/my (crying) [Simeon]. He is attached and/or ever with me (I am with you, He says to me) [Levi], (for) He has redeemeed/purchased me [Issachar], lifting me up, that He may dwell with me [Zebulun], (and so) the LORD (to demonstrate this godly love) added/gave to me [Joseph], the Son of His right hand [Benjamin].

Providence. The same, yesterday, to day and for ever. The same message, the same word. Luke 24:27 KJB - And beginning at Moses and all the prophets, he [Jesus] expounded unto them [disciples] in all the scriptures [Old Testament, Genesis to Malachi] the things concerning himself.

Does Islam accept these written names and their Hebrew meanings? Yes/no?

Question 008:

This is an 'image, picture, photograph, etc' question in regards the Islamic theology:

Pictures:

Sahih al Bukhari, Volume 1, Book 8, Number 371
Sahih al Bukhari, Volume 1, Book 8, Number 419
Sahih al Bukhari, Volume 1, Book 8, Number 426
Sahih al Bukhari, Volume 2, Book 23, Number 425
Sahih al Bukhari, Volume 2, Book 26, Number 671
Sahih al Bukhari, Volume 3, Book 34, Number 299
Sahih al Bukhari, Volume 3, Book 34, Number 318 [angels do not enter homes with pictures]
Sahih al Bukhari, Volume 3, Book 34, Number 428
Sahih al Bukhari, Volume 3, Book 34, Number 440
Sahih al Bukhari, Volume 3, Book 43, Number 659
Sahih al Bukhari, Volume 4, Book 54, Number 447 [angels do not enter homes with pictures]
Sahih al Bukhari, Volume 4, Book 54, Number 448 [angels do not enter homes with pictures]
Sahih al Bukhari, Volume 4, Book 54, Number 449 [angels do not enter homes with pictures]
Sahih al Bukhari, Volume 4, Book 54, Number 450 [angels do not enter homes with pictures]
Sahih al Bukhari, Volume 4, Book 54, Number 539 [angels do not enter homes with pictures]
Sahih al Bukhari, Volume 4, Book 55, Number 570 [angels do not enter homes with pictures]
Sahih al Bukhari, Volume 4, Book 55, Number 571
Sahih al Bukhari, Volume 5, Book 58, Number 213

Sahih al Bukhari, Volume 5, Book 59, Number 338 [angels do not enter homes with pictures]
Sahih al Bukhari, Volume 7, Book 62, Number 110 [angels do not enter homes with pictures]
Sahih al Bukhari, Volume 7, Book 63, Number 259
Sahih al Bukhari, Volume 7, Book 72, Number 833 [angels do not enter homes with pictures]
Sahih al Bukhari, Volume 7, Book 72, Number 834
Sahih al Bukhari, Volume 7, Book 72, Number 835
Sahih al Bukhari, Volume 7, Book 72, Number 837
Sahih al Bukhari, Volume 7, Book 72, Number 838
Sahih al Bukhari, Volume 7, Book 72, Number 839
Sahih al Bukhari, Volume 7, Book 72, Number 840 [angels do not enter homes with pictures]
Sahih al Bukhari, Volume 7, Book 72, Number 841
Sahih al Bukhari, Volume 7, Book 72, Number 842
Sahih al Bukhari, Volume 7, Book 72, Number 843
Sahih al Bukhari, Volume 7, Book 72, Number 844
Sahih al Bukhari, Volume 7, Book 72, Number 845
Sahih al Bukhari, Volume 7, Book 72, Number 846
Sahih al Bukhari, Volume 8, Book 73, Number 130
Sahih al Bukhari, Volume 9, Book 87, Number 165
Sahih al Bukhari, Volume 9, Book 93, Number 646
Sahih al Bukhari, Volume 9, Book 93, Number 647

Sahih Muslim, Book 004, Number 1076
Sahih Muslim, Book 004, Number 2115
Sahih Muslim, Book 024, Number 5246 [angels do not enter homes with pictures]
Sahih Muslim, Book 024, Number 5247 [angels do not enter homes with pictures]
Sahih Muslim, Book 024, Number 5248 [angels do not enter homes with pictures]
Sahih Muslim, Book 024, Number 5249 [angels do not enter homes with pictures]
Sahih Muslim, Book 024, Number 5250 [angels do not enter homes with pictures]
Sahih Muslim, Book 024, Number 5251 [angels do not enter homes with pictures]
Sahih Muslim, Book 024, Number 5252 [angels do not enter homes with pictures]
Sahih Muslim, Book 024, Number 5253 [angels do not enter homes with pictures]
Sahih Muslim, Book 024, Number 5254 [angels do not enter homes with pictures]
Sahih Muslim, Book 024, Number 5255 "portraits of birds"
Sahih Muslim, Book 024, Number 5256 "portraits of winged horses"
Sahih Muslim, Book 024, Number 5257
Sahih Muslim, Book 024, Number 5258
Sahih Muslim, Book 024, Number 5259
Sahih Muslim, Book 024, Number 5260
Sahih Muslim, Book 024, Number 5261
Sahih Muslim, Book 024, Number 5262
Sahih Muslim, Book 024, Number 5263
Sahih Muslim, Book 024, Number 5264
Sahih Muslim, Book 024, Number 5265
Sahih Muslim, Book 024, Number 5266
Sahih Muslim, Book 024, Number 5267
Sahih Muslim, Book 024, Number 5268
Sahih Muslim, Book 024, Number 5269
Sahih Muslim, Book 024, Number 5270
Sahih Muslim, Book 024, Number 5271

Sahih Muslim, Book 024, Number 5272

Sahih Muslim, Book 024, Number 5273

Sahih Muslim, Book 024, Number 5274

Sahih Muslim, Book 024, Number 5275

Sahih Muslim, Book 024, Number 5276 [angels do not enter homes with pictures]

Jami At Tirmidhi, Volume 3, Chapter 18, 1749

Jami At Tirmidhi, Volume 3, Chapter 18, 1750

Jami At Tirmidhi, Volume 3, Chapter 19, 1751 [notations, angels do not enter the house] also Allah is called in the Qur'an Musawwir (the Fashoner or Bestower of Forms)

Jami At Tirmidhi, Volume 4, Chapter 32, 2468

Jami At Tirmidhi, Volume 5, Chapter 44, 2804 [angels do not enter the homes with pictures]

Jami At Tirmidhi, Volume 5, Chapter 44, 2805 [angels do not enter the homes with pictures]

Jami At Tirmidhi, Volume 5, Chapter 44, 2806 [angels do not enter the homes with pictures]

Sunan Abu Dawud, Volume 4, Chapter 45, 4152 [angels do not enter the homes with pictures]

Sunan Abu Dawud, Volume 4, Chapter 45, 4153 [angels do not enter the homes with pictures]

Sunan Abu Dawud, Volume 4, Chapter 45, 4154

Sunan Abu Dawud, Volume 4, Chapter 45, 4155

Sunan Abu Dawud, Volume 4, Chapter 45, 4156

Sunan Abu Dawud, Volume 4, Chapter 45, 4157

Sunan Abu Dawud, Volume 4, Chapter 45, 4158

Sunan An Nasa I, Volume 1, Chapter 11, 702 [notation only]

Sunan An Nasa I, Volume 5, Chapter 9, 4281 [angels do not enter the homes with pictures] includes photographs, see notation

Sunan An Nasa I, Volume 5, Chapter 11, 4286

Sunan An Nasa I, Volume 5, Chapter 11, 4287 [angels do not enter the homes with pictures]

Sunan An Nasa I, Volume 5, Chapter 11, 4288 [angels do not enter the homes with pictures]

Sunan An Nasa I, Volume 6, Chapter 111, 5349 [angels do not enter the homes with pictures] picture, or picture of animate beings taken by a camera

Sunan An Nasa I, Volume 6, Chapter 111, 5350 [angels do not enter the homes with pictures]

Sunan An Nasa I, Volume 6, Chapter 111, 5351

Sunan An Nasa I, Volume 6, Chapter 111, 5352 [angels do not enter the homes with pictures]

Sunan An Nasa I, Volume 6, Chapter 111, 5353 [angels do not enter the homes with pictures]

Sunan An Nasa I, Volume 6, Chapter 111, 5354

Sunan An Nasa I, Volume 6, Chapter 111, 5355

Sunan An Nasa I, Volume 6, Chapter 111, 5356

Sunan An Nasa I, Volume 6, Chapter 111, 5357

Sunan Ibn Majah, Volume 3, Chapter 5, 2151 [and notation]

Sunan Ibn Majah, Volume 4, Chapter 28, 2947

Sunan Ibn Majah, Volume 4, Chapter 44, 3649 [angels do not enter the homes with pictures] even mentions picture ID's

Sunan Ibn Majah, Volume 4, Chapter 44, 3650 [angels do not enter the homes with pictures]

Sunan Ibn Majah, Volume 4, Chapter 44, 3651 [angels do not enter the homes with pictures], notation C. says: **"Keeping pictures of respected persons or children for decoration, using the pictures of human beings or animals as decoration pieces, watching films on television or VCR, terminate blessings and mercy of Allah from the house. So, one should avoid such things.**

Sunan Ibn Majah, Volume 4, Chapter 44, 3652

Sunan Ibn Majah, Volume 4, Chapter 45, 3653

Sunan Ibn Majah, Volume 5, Chapter 25, 4042 [notation only]

Reliance of the Traveller, f17.9, PDF page 219

Reliance of the Traveller, m9.2 (e), PDF page 555

Reliance of the Traveller, p44.0-2, PDF page 701

Reliance of the Traveller, r38.2 (1)-(4), PDF page 790-791

Reliance of the Traveller, w.50.0-50.10 (1)-(Majlisul Ulama), PDF, page 975-982

Thus the Question 008, is thus to the Islamic Board Forums itself.

I have seen several 'Avatars' [User representations] that are a part of this forum, that contain people [even if in small form] in them [surrounding the Ka'ba], [one was even a 'rider' on a 'horse' animated, a cartoon, a gif, which is moving pictures of 'living' things], and even in the top of this forum is a picture, with vehicles on a road with people in them [even if very small], etc. Wouldn't that be against Islamic regulations in Sharia, even haram and/or sin according to Abu al Qasim?, secondarily, do any Muslim persons on this forum watch movies, cartoons, anime, see electric highway Bilboard Advertisements along the freeway and look at the pictures therein of 'living'? [I even have a movie DL'ed of an Islamic 'Suleiman', "The Kingdom of Solomon" 2010, Persian with subs], have/watch Television/s, Internet and/or Phones/Computers/Tablets/etc with video screens [youtube, vimeo, etc], wherein there are 'movies', moving pictures?

The secondary question deals with an aHadith, in regards this Question:

Sahih al Bukhari, Volume 5, Book 58, Number 235 [Abu al Qasim saw 'Aisha "pictured": Narrated '**Aisha**. That the Prophet said to her. "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and some-one said (to me). 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allah, it will be done.'"]

'Aisha was pictured. How does this fit with the previous rulings. Thank you.

Question 009:

This question concerns the Arabic of a Qur'an Al 'Imran 3:55; Al Ma'idah 5:117, Maryam 19:33 and their proper meanings and translations. Here is the Arabic of the texts themselves:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ مُتَوَفِّكَ وَرَافِعُكَ إِلَيَّ وَمُطَهَّرُكَ مِنَ الَّذِينَ كَفَرُوا وَحَاكِلُ الدِّينِ اتَّبَعُوكَ فَوْقَ
Al 'Imran 3:55

The highlighted words are:

مُتَوَفِّكَ - mutawaffeeka - he died [please notice what follows this "die", then the "raising up", the taking "back" [again] even to "Me", even in "My presence"]

I have considered many translations of this particular text, and the specific words therein, in Arabic, and their translations by many Islamic and non-Islamic persons. I have noticed very different translations, and thus meaning, for some say "**I will take you back**", Abdel Haleem, Aisha Bewley, Ali Unal or "**I am [certainly] going to recall you**", Farook Malik, Dr. Munir Munshey, Maududi;

Bijan Moeinian, "take thee up again to Me", Henry Edward Palmer, "claim you back", N. J. Dawood 2014, "I will take you back", Mir Aneesuddin, [all of which implies that [Isa] was with Him before coming to earth, otherwise how could it be said I will take you back to myself, after the dying?, shall it be said it refers to a scond coming and dying, impossible, see the text, it is in the past tense, and in the context of the scheme of the Jews, and deliverance from them, and their denial of the Resurrection that [Isa] talked about, etc], and more still:

Muhammad Asad - Lo! God said: "O Jesus! Verily, I shall cause thee to die, and shall exalt thee unto Me, and cleanse thee of [the presence of] those who are bent on denying the truth; and I shall place those who follow thee [far] above those who are bent on denying the truth, unto the Day of Resurrection. In the end, unto Me you all must return, and I shall judge between you with regard to all on which you were wont to differ.

Wahiduddin Khan - God said, O Jesus, I shall cause you to die and will raise you up to Me and shall clear you [of the calumnies] of the disbelievers, and shall place those who follow you above those who deny the truth, until the Day of Judgement; then to Me shall all return and I will judge between you regarding your disputes.

[The Monotheist Group] 2011 - God said: "O Jesus, I will let you die, and raise you to Me, and cleanse you of those who have rejected, and make those who have followed you above those who rejected until the Day of Resurrection; then to Me is your return so I will judge between all of you in what it was that you disputed."

Abdul Majid Daryabadi - Recall what time Allah said: O 'Isa! verily I shall make thee die, and am lifting thee to myself and am purifying thee from those who disbelieve, and shall place those who follow thee above those who disbelieve until the Day of Resurrection; thereafter unto Me shall be the return of you all, then I shall judge between you of that wherein ye were wont to differ.

Shabbir Ahmed - "O Jesus! I will cause you to die of natural causes and I will exalt you in honor in My Court and I will clear you of the slander of the disbelievers. I will cause those who truly follow you to dominate the rejecters until the Day of Resurrection. Eventually, all of you will return to Me, then I will judge among you about what you used to differ."

Dr. Mohammad Tahir-ul-Qadri - When Allah said: 'O 'Isa (Jesus), I will surely bring your term of life to completion; and I am about to lift you towards Myself (in the heavens), and deliver you from the disbelievers, and exalt your followers above (these) disbelievers till the Day of Resurrection. Then to Me you all have to return. So I shall judge between you in the matters about which you used to dispute.'

Dr. Kamal Omar - Behold! Allah said: "O Iesa! Certainly I am the Giver of death to you and the Raiser of you towards Me and the Protector to you against those who rejected (you), and the Maintainer of those who have followed you above and higher to those who have rejected (you) — till the Day of Resurrection. Afterwards, towards Me is your returning place, then I will pronounce judgement between you people in whatever you used to create differences of opinion.

Talal A. Itani (New) - God said, 'O Jesus, I am terminating your life, and raising you to Me, and clearing you of those who disbelieve. And I will make those who follow you superior to those who disbelieve, until the Day of Resurrection. Then to Me is your return; then I will judge between you regarding what you were disputing.

Ali Bakhtiari Nejad - (Remember) when God said: Jesus, I make you die, and bring you up to Me, and cleanse you from those who disbelieved, and make those who follow you above those who disbelieved until the resurrection day. Then, your return is to Me, and I judge between you in what you disagreed about it.

[The Monotheist Group] 2013 - For God said: "O Jesus, I will terminate your life, and raise you to Me, and cleanse you of those who have rejected, and make those who have followed you above those who have rejected until the Day of Resurrection. Then to Me is your return, all of you, so I will judge between you in what it was that you disputed."

Mohammad Shafi - When Allah said: "O Jesus! I am indeed going to make you die and raise you up to Me. And I will cleanse you of what those who suppress the Truth say about you. And I will make those who follow you surpass those who suppress the Truth, towards the Day of Resurrection. And then to Me shall be the return of you all. Then I shall judge between you on matters which you have been disputing."

Others:

Maulana Muhammad Ali - When Allah said: O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve and make those who follow thee above those who disbelieve to the day of Resurrection. Then to Me is your return, so I shall decide between you concerning that wherein you differ.

Muhammad Ahmed - Samira - When God said: "You Jesus I am, I am making you die and raising you to Me and purifying you from those who disbelieved, and making those who followed you above those who disbelieved to the Resurrection Day, then to Me (is) your return, so I judge/rule between you in what, you were in it differing .

Sher Ali - Remember the time when ALLAH said' 'O Jesus, I will cause thee to die a natural death and will raise thee to Myself, and will clear thee of the charges of those who disbelieve, and will exalt those who follow thee above those who disbelieve, until the Day of Resurrection; then to ME shall be your return, and I will judge between you concerning that wherein you differ.

Rashad Khalifa - Thus, GOD said, "O Jesus, I am terminating your life, raising you to Me, and ridding you of the disbelievers. I will exalt those who follow you above those who disbelieve, till the Day of Resurrection. Then to Me is the ultimate destiny of all of you, then I will judge among you regarding your disputes.

Amatul Rahman Omar - (Recall the time) when Allah said, 'O Jesus! I will cause you to die a natural death, and will exalt you to Myself and I will clear you of the unchaste accusations of those who disbelieve. I am going to make your followers prevail over the disbelievers till the Day of Resurrection, then to Me (O people!) shall be your return, and I will judge all your differences.

Others Yet Still:

Edward Henry Palmer - When God said, 'O Jesus! I will make Thee die and take Thee up again to me and will clear thee of those who misbelieve, and will make those who follow thee above those who misbelieve, at the day of judgment, then to me is your return. I will decide between you concerning that

wherein ye disagree.

George Sale - When God said, O Jesus, verily I will cause thee to die, and I will take thee up unto me, and I will deliver thee from the unbelievers; and I will place those who follow thee, above the unbelievers, until the day of resurrection: Then unto me shall ye return, and I will judge between you of that concerning which ye disagree.

John Meadows Rodwell - Remember when God said, "O Jesus! verily I will cause thee to die, and will take thee up to myself and deliver thee from those who believe not; and I will place those who follow thee above those who believe not, until the day of resurrection. Then, to me is your return, and wherein ye differ will I decide between you.

Next text:

ما قُلْتَ لَهُمْ إِلَّا مَا أَمْرَنَّنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُلُّتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا كُنْتَ أَنْتَ الرَّقِيبُ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ **Al Ma'ida 5:117**

The highlighted words are:

شَهِيدًا - shaheedan[a] - martyr/witness

فَلَمَّا تَوَفَّيْتَنِي - falamma tawaffaytanee - caused to die

شَهِيدٌ - shaheed[un] - martyr/witness

I have considered many translations of this particular text, and the specific words therein, in Arabic, and their translations by many Islamic and non-Islamic persons. I have noticed very different translations, and thus meaning, for some say, "**You took me [Isa] up**", "**You raised me [Isa] up**", or "**You took me [Isa] back**" [which would seem to indicate that [Isa] was with the Islamic "Allah" before coming to earth, otherwise how could]Isa be "taken back", or "recalled", Aisha Bewley, Ali Unal, Ali Bakhtiari Nejad or "**You recalled me [Isa]**", Muhammad Taqi Usmani, Dr. Munir Munshey, Maududi], however, others seem to bring into the English, a more exact translation of what happened [and please notice the past tense], for instance:

Muhammad Asad - Nothing did I tell them beyond what Thou didst bid me [to say]: 'Worship God, [who is] my Sustainer as well as your Sustainer.' And I bore witness to what they did as long as I dwelt in their midst; but since Thou hast caused me to die, Thou alone hast been their keeper: for Thou art witness unto everything.

Shakir - I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things.

Wahiduddin Khan - I told them only what You commanded me to, Worship God, my Lord and your Lord. I was a witness to what they did as long as I remained among them, and when You did cause me to die, You were the watcher over them. You are the witness of all things,

Safi Kaskas - I told them only what You commanded me to say, "Worship God, who is my Lord as

well as your Lord." I was a witness to them during my time with them. **But after you made me die**, You were the One watching over them. You witness everything.

[Al-Muntakhab] - I never said to them, says 'Isa, but what You had commanded me to say, thus: "Worship Allah, my Creator and your Creator". "And I observed their deeds and bore witness to their behaviour as long as I lived among them, and **when you ordained that I depart life**, You were the only one Who constantly kept a vigilant eye upon them and their deeds and toward themselves and toward others and witnessed their course of action You are Shahidun (witness) of all things in all respects".

Ahmed Ali - I said nought to them but what You commanded me: Worship God, my Lord and your Lord. And so long as I dwelt with them I was witness over their actions. **And after my life had been done**, You were their keeper; and You are a witness over all things.

Shabbir Ahmed - "Never did I say to them except what You Commanded me to say, 'Worship and obey Allah my Lord and your Lord.' I was a witness to them as long as I lived among them. **After You caused me to die**, You were the Watcher over them and You are Witness over all things and events."

The Monotheist Group 2013 Ed. - "I only said to them what You commanded me to say, that you shall serve God my Lord and your Lord; and I was witness over them as long as I was with them, **but when You terminated my life**, You were watcher over them. You are witness over all things."

Mohammad Shafi - "I did not tell them anything except what You enjoined me with: 'Worship Allah, my Lord and your Lord.' And I was a witness over them so long as I remained among them, **but when You caused me to die**, You were the Guard over them.hAnd You are Witness over all things."

Others:

Bijan Maeinian - "I only told them what you had ordered me to say: "Worship God, Who is my Lord as well as your Lord [see Luke 4-8 & John 20-17]." I was a witness to their conduct as long as I was living with them. As to how they behaved **after my death**, you are the One Who knows it."

Maulana Muhammad Ali - I said to them naught save as Thou didst command me: Serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, but when **Thou didst cause me to die** Thou wast the Watcher over them. And Thou art Witness of all things.

Muhammad Ahmed - Samira - 'I did not say to them except what You ordered/commanded me with it, that worship God, my Lord and your Lord, and I was on them a witness as long as I continued/lasted in (between) them, **so when You made me die**, You were the guard on them, and you (are) on every thing (an) honest witness.'

Sher Ali - 'I said nothing to them except that which Thou didst command me - Worship ALLAH, my Lord and your Lord. And I was a witness over them as long as I remained among them, but since **Thou didst cause me to die**, Thou, hast been the Watcher over them, and Thou art Witness over all things;

Rashad Khalifa - "I told them only what You commanded me to say, that: 'You shall worship GOD, my Lord and your Lord.' I was a witness among them for as long as I lived with them. **When You terminated my life on earth**, You became the Watcher over them. You witness all things.

Amatul Rahman Omar - 'I said nothing to them except that what You had commanded me, "Worship Allah, my Lord as well as your Lord". I was a witness over them (only) so long as I remained among them but ever since **You caused me to die**, You Yourself have been the Watcher over them and You are the Witness to everything.

Others yet still:

George Sale - I said nothing to them except that which Thou didst command me -- Worship God, my Lord and your Lord. And I was a witness over them as long as I remained among them, but since **Thou didst cause me to die**, Thou, hast been the Watcher over them, and Thou art Witness over all things;

Still others:

Ahmed Hulusi - "I told them nothing other than what You commanded me: 'Attain the consciousness of servitude to Allah, who is both your Rabb and my Rabb'... I was a witness over them as long as I was among them... **Then you made me die!** You became Raqib over them! You are the witness over all things!"

Next text:

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أُمُوتُ حَيًّا Maryam 19:33

The highlighted words are:

أُمُوتُ - amootu - I die

I have considered many translations of this particular text, and the specific words therein, in Arabic, and their translations by many Islamic and non-Islamic persons. I have noticed that in this case they all basically say the same, with some slight variation, which is that [Isa] was to "die", but in the immediate context, this "die", **followed** being "born", and **came before** being "raised" [to life, resurrected], see the various translations here - <http://islamawakened.com/quran/19/33/default.htm>

Thus the chronological order given in a Qur'an itself is [Isa] was [1] born, [2] die, [3] raised to life, resurrected, while the ayah of **Maryam 19:34**, reveals the 'past tense' [or even the present tense of the past, thus becoming now past tense] of the sayings, "Such was", "Such is" [i.e., then, at that time] [Isa] was, [1] born, [2] died, [3] raised to life/resurrected.

However, beyond these things, I am most interested in the Arabic words themselves, and how they were translated in the above translations, thus my Question:

What is the true Arabic meaning of these words [please use only other Arabic passages of the Qur'an to substantiate, I want to see how these very words are in other ayat, and how they are used thereinm and translated into English from there, please list them for me, thank you]:

Al 'Imran 3:55 - مُتَوَفِّكَ - mutawafeeka

Al Ma'ida 5:117 -

شَهِيدًا - shaheedan[a] - martyr/witness

فَلَمَّا تَوَفَّيْتَنِي - falamma tawaffaytanee - caused to die

شَهِيدٌ - shaheed[un] - martyr/witness

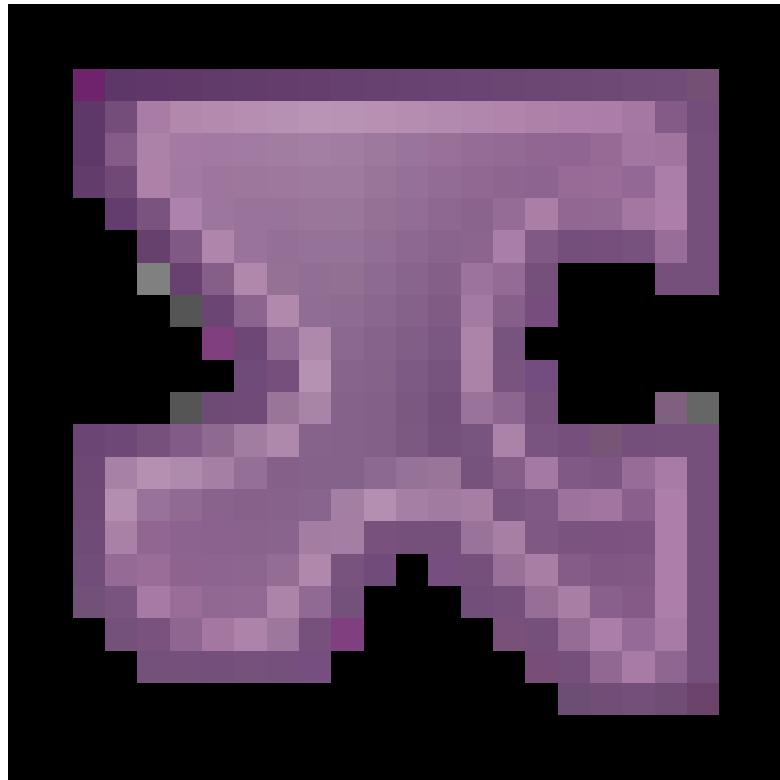
Maryam 19:33 -

مُوْتٌ - amootu - I die

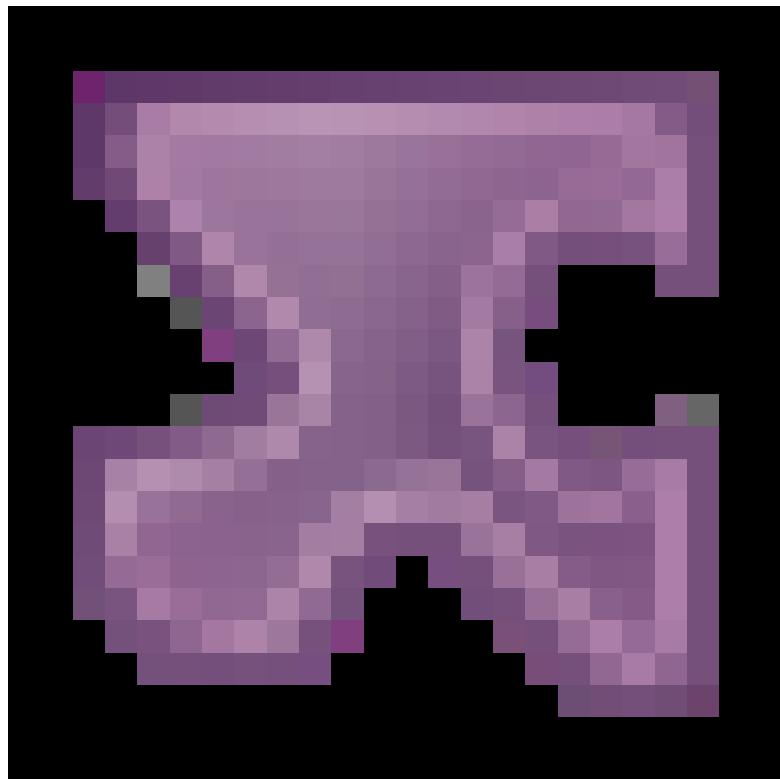
Question 011 [Question 010 has been deleted by Moderation, for I will then have to show from a Qur'an itself that Joseph's life reveals the life, death, burial and resurrection and even ascension of Jesus Christ, for I know in a Qur'an, there are long sections on Joseph, and I will then do the same for Moses, for since the Qur'an has 'borrowed' its stories from the true source, scripture, it cannot but also have the same picture, as I present earlier for question 010, though its events may be slightly modified. It cannot be hidden, nor buried, and there is no where to go since it will even be shown in your own source. It is in your own Qur'an, what will you do then?]

This question will involve languages, other than Arabic, and more specifically, the Chinese language [I know there are variations] itself, which history goes back some 4000 years. The Chinese language is based upon word pictures, each word, being made up of an item, or event, and so the word comes together with meaning once all of the pieces are analyzed.

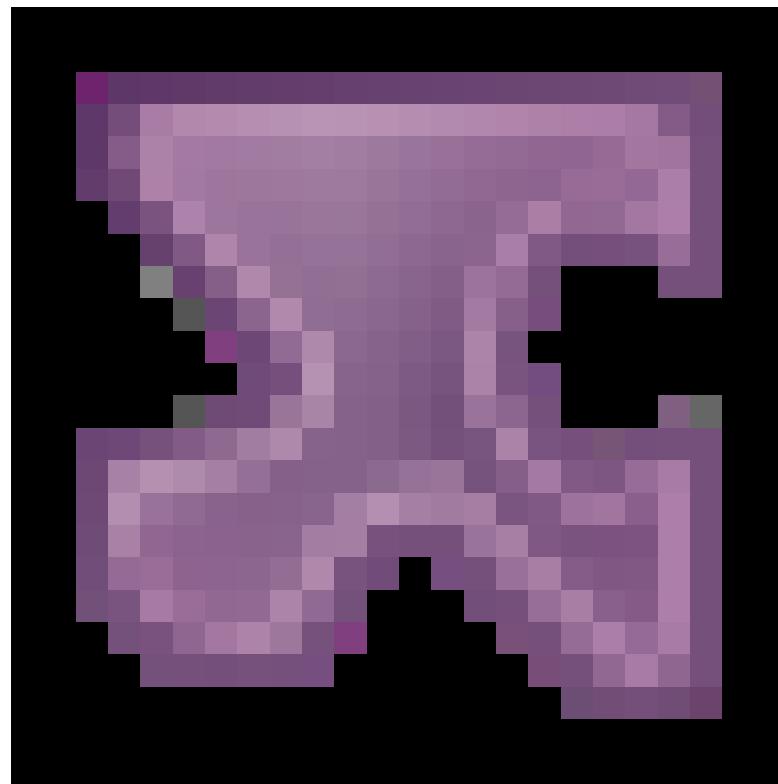
A quick overview of the Chinese History and its Language, watch first to get the background [links to these sources are found [here](#)]:



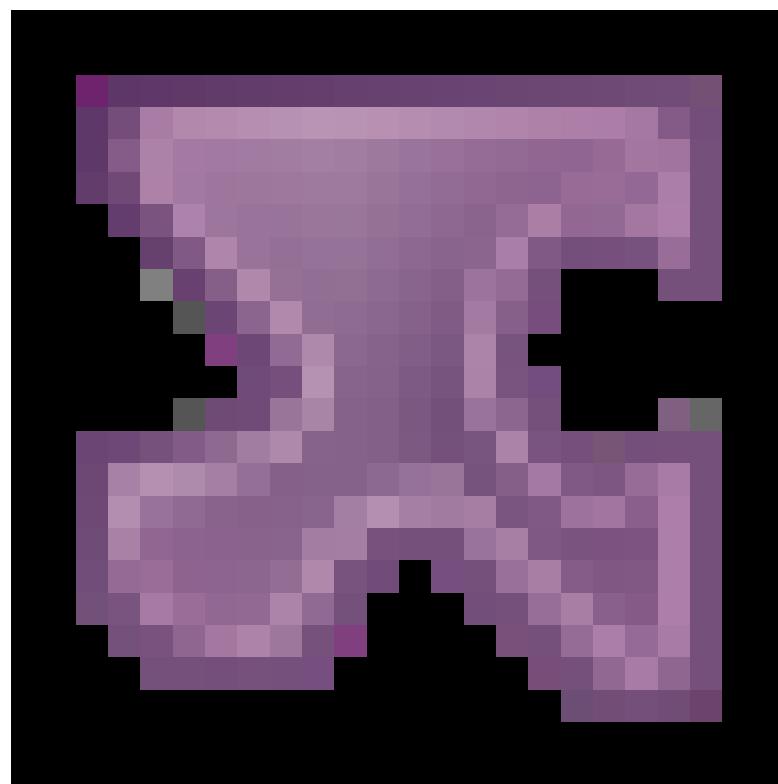
A more indepth consider from Chinese speakers, on Shang Di



A summary of the thesis:



An alternate Summary:



Here is the PDF Book and Documentation Genesis in the Chinese Language, written by C.H. Kang and Ethel R. Nelson - <http://www.bibleetnombres.online.fr/genesis.pdf>

How do Chinese [or even Asian] Muslims explain these things which are inherent in the very Chinese language characters from 4000 years ago, from their perspective? Any feedback would be appreciated, especially from a Chinese [or Asian] Muslim. Thank you.

A quick overview of the Chinese History and its Language, watch first to get the background [links to these sources are found [here](#)]:

https://www.youtube.com/watch?v=PV5_qS0SwiE

A more indepth consider from Chinese speakers, on Shang Di

<https://www.youtube.com/watch?v=9ZogU7yX-00>

An additional study

https://www.youtube.com/watch?v=aK559_ZuQH8

A summary of the thesis:

<https://www.youtube.com/watch?v=YjGUC9GNqfE>

An alternate Summary:

<https://www.youtube.com/watch?v=6tSD49zRZxg>

Let's consider the official authentic Islamic sources, without any commentary from myself, therefore, just the texts [highlighted, beginning with a Meccan Surah, which was around for some time]:

Al Haqqah 69:44-51 (al-Hilali-Khan translation) -

“... [v.44] **And if he (Muhammad) had forged a false saying concerning Us (Allah), [v.45] We surely would have seized him by his right hand (or with power and might), [v.46] And then We certainly would have cut off his life artery (aorta), [v.47] And none of you could have withheld Us from (punishing) him. [v.48] And verily, this (Qur'an) is a Reminder for the Muttaqun (the pious. See V.2:2). [v.49] And verily, We know that there are some among you that belie (this Qur'an). (Tafsir At-Tabari) [v.50] And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection). [v.51] And verily, it (this Qur'an) is an absolute truth with certainty. ...”**

Al Haqqah 69:44-51 (Pickthall translation) -

“... [v.44] **And if he had invented false sayings concerning Us, [v.45] We assuredly had taken him by the right hand [v.46] And then severed his life-artery, [v.47] And not one of you could have held Us off from him. [v.48] And lo! it is a warrant unto those who ward off [evil]. [v.49] And lo! We**

know that some among you will deny [it]. [v.50] And lo! it is indeed an anguish for the disbelievers. [v.51] **And lo! it is absolute truth. ...”**

Al Haqqah 69:44-51 (Shakir translation) -

“... [v.44] **And if he had fabricated against Us some of the sayings, [v.45] We would certainly have seized him by the right hand, [v.46] Then We would certainly have cut off his aorta. [v.47] And not one of you could have withheld Us from him.** [v.48] And most surely it is a reminder for those who guard [against evil]. [v.49] And most surely We know that some of you are rejecters. [v.50] And most surely it is a great grief to the unbelievers. [v.51] **And most surely it is the true certainty ...”**

Al Haqqah 69:44-51 (Yusuf-Ali translation) -

“... [v.44] **And if the messenger were to invent any sayings in Our name, [v.45] We should certainly seize him by his right hand,** (5669) [v.46] **And We should certainly then cut off the artery of his heart:** (5670) [v.47] **Nor could any of you with him (5671) (from Our wrath).** [v.48] But verily this is a Message for the Allah-fearing. [v.49] And We certainly know that there are amongst you those that reject (it). [v.50] But truly (Revelation) is a cause of sorrow (5672) for the Unbelievers. [v.51] **But verily it is Truth (5673) of assured certainty. ...”**

“... (5669) - The right hand is the hand of power and action. Anyone who is seized by his right hand is prevented from acting as he wishes or carrying out his purpose. **The argument is that if an imposter were to arise, he would soon be found out. He could not carry out his fraud indefinitely. ...”**

(5670) - This would effectually stop the function of his life. ...”

Al Haqqah 69:44-46 (Sahih International translation) -

“... [44] And if he [i.e., Muhammad] had made up about Us some [false] sayings, [45] We would have seized him by the right hand; 1617 [46] **Then We would have cut from him the aorta.** 1618

1618 Causing immediate death.

Al Haqqah 69:44-46 (Dawood translation) -

“... [44] Had he invented lies concerning Us, [45] We would have seized him by the right hand [46] and severed his heart's vein. ...”

etc.

Tafsir al-Jalalayn on Surah 69:44-51 -

“... [69:44] **And had he, namely, the Prophet (s), fabricated any lies against Us, by communicating from Us that which We have not said, [69:45] We would have assuredly seized him, We would have exacted vengeance [against him], as punishment, by the Right Hand, by [Our] strength and power; [69:46] then We would have assuredly severed his life-artery, the aorta of the heart, a vein that connects with it, and which if severed results in that person's death, [69:47] and not one of you** (ahadin is the subject of mā, min being extra, used to emphasise the negation; minkum is a circumstantial qualifier referring to ahadin) **could have defended him** (hājizīna is the predicate of [the preceding] mā, and it is used in the plural because ahad, when employed in a negatory context, denotes a plural sense; the [suffixed] pronoun in ‘anhu refers to the Prophet), **in other words, there is none to prevent Us from punishing him.** [69:48] And assuredly it, that is, the Qur’ān, is a reminder for the God-fearing. [69:49] And assuredly We know that some of you, O people, are deniers, of the Qur’ān, and [some of you are] believers [in it]. [69:50] And assuredly it, that is, the Qur’ān, is a [cause of] anguish for the disbelievers, when they see the reward of those who affirmed its truth and the punishment of those who denied it. [69:51] **And assuredly it, that is, the Qur’ān, is the certain truth. ...”**

Sahih al-Bukhari. Volume 3, Book 47, Number 786 -

“... Narrated Anas bin Malik: **A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it.** She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 4, Book 53, Number 394 -

“... Narrated Abu Huraira: **When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews).** The Prophet ordered, “Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet said (to them), “I am going to ask you

a question. Will you tell the truth?" They said, "Yes." The Prophet asked, "Who is your father?" They replied, "So-and-so." He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father." On that he asked, "Who are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet said, "You may be cursed and humiliated in it! By Allah, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Ab Li-Al-Qasim." **He asked, "Have you poisoned this sheep?" They said, "Yes."** **He asked, "What made you do so?" They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you."** ..."

Sahih al-Bukhari, Volume 7, Book 71, Number 669 -

"... Narrated Abu Huraira: **When Khaibar was conquered, Allah's Apostle was presented with a poisoned (roasted) sheep.** Allah's Apostle said, "Collect for me all the Jews present in this area." (When they were gathered) Allah's Apostle said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim!" Allah's Apostle said to them, "Who is your father?" They said, "Our father is so-and-so." Allah's Apostle said, "You have told a lie. for your father is so-and-so," They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father," Allah's Apostle then asked, "Who are the people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it" Allah's Apostle said to them. "You will abide in it with ignominy. By Allah, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked. **"Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you."** ..."

Sahih Muslim, Book 026, Chapter 17, Number 5430 -

"... Anas reported that **a Jewess came to Allah's Messenger (may peace be upon him) with poisoned mutton and he took of that what had been brought to him (Allah's Messenger).** (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Allah's Messenger. ..."

Sahih Muslim, Book 026, Chapter 17, Number 5431 -

"... Anas b. Malik reported that **a Jewess brought poisoned meat and then served it to Allah's**

Messenger (may peace be upon him) ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 515-516 paragraphs 764-765 -

[page 515 paragraph 764] “... *The apostle besieged the people of Khaybar in their two forts al-Watih and al-Sulalim until when they could hold out no longer they asked him to let them go, and spare their lives, and he did so. Now the apostle had taken possession of all their property -- al-Shaqq, Nata, and al-Katiba and all their forts -- except what appertained to these two.* When the people of Fadak heard of what had happened they sent to the apostle asking him to let them go and to spare their lives and they would leave him their property, and he did so. The one who acted as intermediary was Muhyayisa b. Mas'ud, brother of B. Haritha. [1] When the people of Khaybar surrendered on these conditions they asked the apostle to employ them on the property with half share in the produce, saying, 'We know more about it than you and we are better farmers.' The apostle agreed to this arrangement on the condition that 'if we wish to expel you we will expel you.' He made a similar arrangement with the men of Fadak. So Khaybar became [page 515-516 paragraph 764-765]

* ...* Cf. Baladhuri, p. 25. He quotes 'Abdullah b. Abu Bakr as I.I.'s authority.

[1] Cf. Bal. 29 f.

[page 516 paragraph 764-765] “... the prey of the Muslims, while Fadak was the personal property of the apostle because they had not driven horses or camels against it. [1]

When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. he took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he swallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. **Bishr died from what he had eaten.**

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: **The apostle had said in his illness of which he was to die** when Umm Bishr d. al-Bara' came to visit him, **'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with you brother at Khaybar.'** The muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him.

Having finished with Khaybar, the apostle went to Wadi'l-Qura and besieged its people for some nights, then he left to return to Medina. ...

... [1] Cf. Surah 17:66, i.e. captured it by force of arms." [page 516 paragraph 765]

Ibn Sa'd, page 252 -

"... The Apostle of Allah sent for **Zaynab Bint al-Harith and said to her: What induced you to do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle, and my husband, so I said to myself: If you are a prophet, the foreleg will inform you; and others have said: If you are a king, we will get rid of you. ..."**

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 144 -

"... A Poisoned Sheep Gifted to the Messenger

At Khaibar, the Jews cooked a sheep containing poison and presented it to the Prophet (peace and blessings of Allah be upon him).

In his Sahih, Al-Bukhari narrated Abu Hurairah's saying: When Khaibar was conquered, a (cooked) sheep containing poison was given as a present to Allah's Messenger (peace and blessings of Allah be upon him).

[**T. 'Aishah** (may Allah be pleased with her) said, "**The Prophet** (peace and blessings of Allah be upon him) in his ailment in which he died, used to say,

'O 'Aishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison!'" ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4513 -

"... 4513. It was narrated from 'Abdur-Razzaq: "Ma'mar informed us, from Az-Zuhri, from the son of Ka'b bin Malik, from his father, that Umm Mubashshir said to the Prophet, during his final illness: 'O Messenger of Allah, what do you think is the cause of your illness? I cannot think of anything that

caused my son's illness except the poisoned sheep that he ate with you at Khaibar.' The Prophet said: 'And I do not think there is anything wrong with me except that, but now it has cut off my aorta." (Sahih) ..."

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4512 -

"... 4512. Wahb bin Baqiyah narrated to us, from Khalid, from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah, who said: "The Messenger of Allah used to accept gifts but he did not eat (that which was given in) charity." And Wahb bin Baqiyah narrated to us, elsewhere, from Khalid, from Muhammad bin 'Amr, that Abu Salamah – and he did not mention Abu Hurairah – said: "The Messenger of Allah used to accept gifts, but he did not eat (that which was given in) charity." And he added: "A Jewish woman in Khaibar gave him a roasted sheep that she had poisoned, and the Messenger of Allah ate from it, as did the people. he said: 'Lift up your hands (meaning, stop eating), for it has told me that it is poisoned.' Bishr bin Al-Bara' bin Ma'rur Al-Ansari died (of that poison), and he senr word to the Jewish woman asking: 'What made you do what you did?' She said: 'If you were a Prophet it would not harm you, and if you were a king the people would have been rid of you.' **The Messenger of Allah ordered that she be killed, then he said during his final illness: 'I continued to feel pain because of the morsel that I ate at Khaibar, but now it has cut off my aorta."** (Hasan) ..."

Ibn Sa'd, pages 252-253 -

"... The Apostle of Allah took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allah ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allah said: Hold back your hands! Because this foreleg has informed me that **it is poisoned**. Thereupon Bishr said: By Him Who hath made you great! I discovered it from the morsel I took. Nothing prevented me from spitting it out, but the idea that I did not like to make your food unrelishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and **I also thought you would not have eaten it if there was something wrong**. Bishr did not rise from his seat but his color changed to that of taylsan (a green cloth) ..."

At-Tabari, page 124 -

"... **The Messenger of God said during the illness from which he died** – the mother of Bishr b. al-Bara had come in to visit him – **"Umm Bishr, at this very moment I feel my aorta being severed because of the food I ate with your son at Khaybar. ..."**

Sunan Ibn Majah, Volume 2, Book 6, Chapter 64, Number 1622 -

“... 1622. 'Aishah said: “I never saw anyone suffer more pain than the Messenger of Allah.” (Sahih) ...”

Sahih al-Bukhari, Volume 1, Book 4, Number 197 -

“... Narrated 'Aisha: “When the ailment of the Prophet became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbas, and another man.” 'Ubaid-Ullah (the sub narrator) said, “I informed 'Abdullah bin 'Abbas of what 'Aisha said. Ibn 'Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbas said, 'He was 'Ali (bin Abi Talib).' 'Aisha further said, “When the Prophet came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdaab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people.” ...”

As Suyuti The History of the Caliphs, internal pagination [81-82]; PDF pages 111-112 -

“... [page 81; 111] Sayf and al Hakim record on the authority of Ibn Omar that the cause of the death of Abu Bakr was through excessive grief for the death [page 81; 111 - 82; 112] of the Apostle of God, his body continuing to waste away until he died. And Ibn Sa'd and al Hakim on good authorities from Ibn Shihab, that Abu Bakr and al Harith-b-Kaladah* were eating broth which had been sent as a present to Abu Bakr, when al Harith said to Abu Bakr, "with-draw thy hand, O Vicegerent of the Apostle of God, for by Allah, there is poison in it, that will do its work in a year, and I and thou shall both die on the sam day." And he withdrew his hand, and these two did not fail to sicken until they died on the same day about the close of the year. And al Hakim from Shaa'bi that he said, "what can we expect from this vile world when even the Apostle of God was poisoned and posioned was Abu Bakr?" ...”

As Suyuti The History of the Caliphs, internal pagination [144, notation]; PDF page 174, notation -

“... [page 144; 174] Bishr-b-u'l Bara-b-Ma'rur the Companion, an Ansar of the tribe of Khazraj, He was present at Akabah, Badr, and Ohud and died at Khaybar from eating of the sheep of which Muhammad partook and which the Jews are said to have posioned, Some say he died at once, others after great suffering. An Nawawi. ...”

There are several responders to this thread, which seem to have missed the pointed question of the OP, and have gone into unnecessary apologetical re-interpretations of al Haqqah 69:44-51, especially of

ayat, 44-47 therein. All of that was and is unnecessary to the OP's question, and to my own post, which was without comment, and simply a specific re-citation of the authentic Islamic sources, from a Qur'anic, aHadith, Tafsir, and historical materials.

In respectful response to Grandad [I assume you are ag-ed because of the User Name, and thus give due respect where age appears], nowhere in my personal response was anything cited about **al Haqqah 69:44-51** being a "prophecy" [and I know you did not say in your response that I had said it, but you said, "... there are those who believe ..." [without identifying them specifically], but I simply point this out]. However, since it [the word "prophecy"] was brought up by Grandad, I would like to point out, that it too is non-sequitur [it does not follow [logically]], since **al Haqqah 69:44-51** does not deal in "prophecy" [as stated], but **rather instead** with a '**promise**', based upon condition ["... **[44] if ... [46] ... then ...**"], by the Islamic "Allah" **to** 'Abu al Qasim', and to no one else [hence [al-Hilali-Khan] ayah 44, "... if **he** (Muhammad) ...", ayah 45, "... seized **him** by **his** right hand ...", and ayah 46, "cut off **his** life artery (aorta)."

The "... if ... then ..." can therefore call into account anything of "honoured" of the past/present [which is no guarantee of any future standing], if it violates the condition, even as Balaam [Numbers 22 through 24, and 31:8,16; Deuteronomy 23:4,5; Joshua 13:22, 24:9,10; Nehemiah 13:2; Micah 6:5; 2 Peter 2:15; Jude 1:11; Revelation 2:14 KJB], and others of old did. Balaam was once a "prophet" of JEHOVAH, but a condition was met, wherein it broke such a relationship, and as Peter says, "... forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;" [2 Peter 2:15 KJB], "... was rebuked for his iniquity ... the madness of the prophet." [2 Peter 2:16 KJB]; and Jude says, "... after the error of Balaam for reward ..."

There are numerous passages of any qur'anic text and aHadith [Sahih], and Tafsir, which demonstrate the conditional aspect of the Islamic "Allah's" promises, in the many "if ... then's". Citations upon request.

The question then becomes, in the light of the OP's question, did Abu al Qasim, mean what he said, in regards the effects of the poison [as cited by numerous authentic Islamic sources, even Sahih narrations], and did others collectively remember correctly those statements about his death, and how he died, and what he, himself, said about his "life artery (aorta)", being "cut/severed" by the "poison" administered to him at Khaybar in a piece of meat.

Other passages are fine to go to [ie. Al Duha 93:1-5, but all are in the context of the conditions laid down, whether beforehand, or afterwards given, as those in al Haqqah. Also, since "**abrogation**" takes place in the Islamic ideology [see **Al Baqara 2:106** [al-Hilali-Khan, Shakir, etc], **Al Nahl 16:101** [Al-Hilali-Khan]; **Al Nisa' 4:15** and **al-Hilali-Khan notation [1]**; **Al Ra'd 13:36-39** [al-Hilali-Khan]; **Al A'la 87:6-7** [al-Hilali-Khan], **Sahih al Bukhari Volume 6, Book 60, Number 8, 32, 33, 34, 53, 54, 60, 68, 69, 100, 114, 285, 289; Volume 7, Book 70, Number 562**, see also **Sahih Muslim in just the T.O.C. alone**, etc]], there is further consideration of any text which seems to be unconditional in and of itself, but when sought out in the whole, may be found to be abrogated, superceded, forgotten and replaced, etc. Do any of the other passages deal with the matter immediately at hand with what is specifically stated, or is it merely a looking for loopholes, a brushing aside the facts? I cannot answer that for anyone, nor accuse anyone. I happen to deal with the same in the other forums I respond in. People can also re-interpret all they want, and that is their prerogative, but is it sound to do so, especially, when a Qur'an claims for itself to be '**mubeen**' ("perspicuous"; **Al Shu'ara 26:195**) of itself, and that the narrations cited in al Bukhari, Muslim, etc are generally "**Sahih**", in that they record the exact sayings of Abu al Qasim, without need for re-interpretation some 1300 years later by a

'scholar', or 'personal individual'. Abu al Qasim used the words "life artery (aorta)" and being "cut/severed" in relation to the "poison". The question then becomes how does it fit with what is stated in al Haqqah 69:44-51 by the Islamic "Allah" sent down to the very person which uses those words to describe his own suffering unto death in the Sahih narrations.

Please notice, that I was not the one, originally, who needed all of the extra commentary to explain these things. I simply cited the specific references, using the very words that are found in a qur'an and the aHadith, etc, which apparently no one before me [a Seventh-day Adventist], did. That I find odd. Any may of course cite the Arabic, but doing so, only makes what was present in the authentic Islamic sources that much more mubeen.

Therefore, the "**if ... then ...**" comes into play, since the life of Abu al Qasim was not spotless, as He Himself relates, see:

Sahih al Bukhari, Volume 1, Book 12, Number 760 [sectioned] - "Narrated 'Aisha: The Prophet used to say frequently in his bowing and prostrations ... O Allah! Forgive me."

Sahih al Bukhari, Volume 1, Book 12, Number 781 - basically same as above

Sahih al Bukhari, Volume 2, Book 21, Number 221 [sectioned] - "Narrated Ibn Abbas: When the Prophet got up at night to offer the Tahajjud prayer, he used to say ... O Allah! ... I ... repent to You ... Please forgive me my previous And future sins; And whatever I concealed or revealed ..."

Sahih al Bukhari, Volume 8, Book 75, Number 319 [sectioned] - "Narrated Abu Huraira: ... I ask forgiveness from Allah and turn to Him in repentance more than seventy times a day."

Sahih Muslim, Book 004, Chapter 118, Number 1691 [sectioned] - "Ibn Abbas reported that when the Messenger of Allah ... got up during the night to pray, he used to say: O Allah ... I return to Thee fir repentance ... so forgive me my eariler and later sins, the sins that I committed in secret and openly."

Sahih Muslim, Book 004, Chapter 118, Number 1695 [sectioned] - ""Ali b. Abu Talib reported that when the Messenger of Allah ... got up at night for prayer he would say ... I wronged myself and make a confession of my Sin. Forgive all my sins, for no one forgives the sins but Thee ... Remove sins from me, for none else but Thou can remove sins from me ... I seek forgiveness from Thee and turn to Thee in repentance: and when he would bow, he would say: O Allah, it is for Thee that I bowed ... Forgive me of the earlier and later open and secret (sins) and that where I made transgression and that Thou knowest better than I"

Sahih Muslim, Book 035, Chapter 17, Number 6563 [sectioned] - "Abu Musa Ash'ari reported on the authority of his father that Allah's Apostle ... used to supplicate in these words: "O Allah, forgive me my faults, my ignorance, my immoderation in my concerns. ... O Allah, grant me forgiveness (of the faults which I committed) seriously or otherwise (and which I committed inadvertently and deliberately). All these (failings) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public ..."

We also know by a Qur'an, in **Al Hajj 22:52-53** in relation to **Al Najm 53:19-20**, the "**Gharaniq**" [see also Ibn Kathir, etc], in respect to **Ibn Ishaq's historical work pages 161-167; paragraphs 233-240**, which cites directly **al Hajj 22:52** in relation to them, wherein we see that the pagan Arabs called him "Mudhammad" in derogation, before the "casting" of the Shaytan, but once "cast" they rejoiced to be

accepted, Afterwards, it was abrogated, and again the mocking continued.

We also know that a Qur'an **Al Falaq 113:1-2**, in seeking the Islamic Allah, Abu al Qasim was not therefore protected by these ayat which say, "[1] Say: "I seek refuge in the Lord of the daybreak, [2] "From the evil of what He has created,", and the **Tafsir of al-Jalalayn** commenting on ayah 2, says, "... and non-obligated ones **from all inanimates, such as poison** and so on ...", since it is obvious from the official authenitc Islamic sources, Abu al Qasim eventually died from the poison, offered at Khaybar, in terrible agonies.

Some questions may be asked, for isntance, why didn't Jibr'il warn him, or why didn't the Islamic "Allah" send an ayah down to beware, or even his top Companions from using their logic in suggesting it may not be good to accept such a gift from a defeated peoples, or why weren't the 'Awja dates eaten that morning, see **Sahih al-Bukhari, Volume 7, Book 71, Number 663, 664; Sahih Muslim, Book 023, Chapter 25, Number 5081**, etc since it was to protect against "poison" itself?

We also know that Abu al Qasim was even affected by sorcery, **Sahih al Bukhari, Volume 4, Book 54, Number 490; Volume 7, Book 71, Number 658, 660, 661; Sahih Muslim, Book 026, Chapter 16, Number 5428, 5429** and so on. How could sorcery affect him, if he was under the immediate protection of the Islamic "Allah", or could it possibly have to do with the condition of "**... if ... then ...**" and unconfessed sins, etc?

We can also know that according to Islamic sources Abu al Qasim has not yet crossed the As Sirat, though it is said of him [not by Islamic "Allah"] that, "I will be the first to cross it", **Sahih al Bukhari, Volume 8, Book 76, Number 577**, etc, but the question then is, Who promised him that?, and where is such a promise found in those words in any Qur'an?]

So, in a Qur'an there are many promises, but notice the conditional statement in al Haqqah 69:44-51 again, "... if ... then ...", and then notice what would happen if those conditions were met, in regards the cutting of the life artery (aorta), and what Abu al Qasim said in regards the effect of the posion upon his own life.

Al An'am 6:15 - "Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day."

Al An'am 6:17 - "If Allah touch thee with affliction, none can remove it but He ..."

Was there any remedy found for the poison from Khaybar? Was there anything that the Ummah, Companions or even 'Aisha herself could do to heal, or to cause to cease the degeneration from the poison? If there is, please cite that documentation that I and all may consider it. I am not against documentation of official authenitc Islamic sources, but I am against personal interpretation of either any qur'an or any Sahih aHadith. It is either mubeen or not.

It seems pretty obvious just from those authentic Islamic sources themselves, without needing to have another interpreter inbetween the qur'anic ayat, the a Hadith, etc and the reader. That would exclude myself, Grandad, Talibilm, etc. Remember, mubeen, perspicuous.

As for the response of Talibilm, and "idiom", it still would not change what is stated in both the qur'anic passage and the aHadith, etc. For they would be using the same 'idiom" together, and so Abu al Qasim used it properly in both instances even if "idiom". I might say more, as needful, about the

response of Talibilm, however, I think the signature of Grandad fits best here, since the response itself is very Daif.

Finally, I [a Seventh-day Adventist] would not for a moment suggest that I would need to utilize **Al Haqqah 69:44-51** primarily in order to test whether or not Abu al Qasim was true or false, but if I were to attempt such a case either for or against, I would utilize scripture [KJB], namely **Isaiah 8:20** primarily, among other such texts and tests [as the 7th day the Sabbath of the LORD [YHVH, JEHOVAH], as it was not merely for the 'Jews', but all mankind from the beginning; and others not to be cited here, as it is not the purpose of this thread at all, though I believe I have answered the OP more effectively than anyone else so far, without boasting] and possibly even Matthew 24:26 KJB.

No harshness, just looking for documentation, facts, rather than speculation. I am done responding with this thread, since I believe I have provided what the OP was looking for originally.